صدائے دل

An Echo From the HEART

(Volume One)

A collection of lectures delivered by:

Hadrat Maulānā 'Abdullāh Sāhib Kāpodravī
(former rector of Dar al-Ulum Falah-e-Darain, Tadkeshwar)

Translated by:
Moulānā Mahomed Mahomedy

الله

Published by:
AL QAMAR PUBLICATION AND MAJLISE MAARIF KAPODRA

TABLE OF CONTENTS

COMPILER'S NOTE 2

FOREWORD 4

PERCEPTION OF RESPONSIBILITIES 6

DESIRE AND ANGER 42

THE TEACHINGS OF THE QUR'ĀN AND OUR INATTENTION 70

THE IMPORTANCE OF FASTING IN THE LIFE OF MAN 108

HADRAT YŪSUF عليه السلام AND THE QUR'ĀN 140

AN EXCEPTIONAL PERSON 161

FAITH AND CONVICTION 177

THE ESTABLISHMENT OF *DĪNĪ MADĀRIS* 203

THE ESSENCE OF *TAQWĀ* 228

A COMPREHENSIVE ADVICE 249

DU'Ā' 259

بسم الله الرحمن الرحيم

COMPILER'S NOTE

The book, *A call from the heart*, is a collection of speeches delivered in different places of the world and on different occasions by my beloved mentor, Hadrat Maulānā ʿAbdullāh Sāhib Kāpaudrī, *may Allāh perpetuate his blessings forever and ever.*

Since Hadrat's talks in those countries were before audiences who were not conversant with the Urdu language, he simplified his language with the purpose of conveying Islam and the voice of his heart to them. Consequently, when these words were penned down, it seemed as though they were not his own. I compiled these lectures from cassette tapes.

When reading this book, the reader should bear in mind that this is not a formal written work. It is a gist of lectures prepared from cassette tapes. It is thus not a written style but a spoken style. I request the reader to try to read this book with this background in mind.

Hadrat Muftī ʿAbd al-Qayyūm Sāhib, assistant muftī of Jāmiʿah Dhabel, was the person who actually appointed me for the task of compiling this book. May Allāh ﷾ reward him. Āmīn.

May Allāh ﷾ reward the son of Hadrat Maulānā ʿAbdullāh Sāhib and my class-mate, Hāfiz Muhammad Ibrāhīm Sāhib who phoned me periodically from Britain – inquiring about the progress of the book and taking an active part in its compilation. May Allāh ﷾ shower His special grace on this family, accept this book and make it a means of our salvation. May Allāh ﷾ protect Hadrat and enable his contribution to continue till the day of Resurrection. Āmīn.

Was salām
Faqīr Salāh ad-Dīn Sayfī Naqshbandī

بسم الله الرحمن الرحيم

FOREWORD

Hadrat Maulānā Dhūl Fiqār Ahmad Sāhib (Professor of Hadīth, Dār al-ʻUlūm Falāh Dārayn, Tadkeshwar, Gujarat)

The book, *A call from the heart*, is a collection of speeches of a well-known, famous and pious personality who was a principal of Dār al-ʻUlūm Falāh Dārayn for over twenty five years, and is presently its rector (*ra'īs*). He has been residing in Canada for the last eight years. He visited London, America, South Africa, Zambia, Malawi, Panama, Barbados, Baghdad, Syria, Jordan, Saudi Arabia, Turkey, and many other countries of the world, and conveyed the message of Islam to the people of these countries. Big universities invite him for educational and preparatory counselling, and appreciate his words of advice. Thousands of his students are serving Islam in India, Zambia, Malawi, London, America, South Africa, Canada and Saudi Arabia. He is a great scholar of the Arabic and Urdu languages and wrote several books in both languages. He is an insightful personality and is fully conversant with contemporary conditions. Allāh سبحانه وتعالى placed great concern for the *ummah*, and for the reformation and progress of the youth in his heart.

We are confident that this "call" of an *ʿārif* (a person who has truly recognized Allāh ﷻ) will not be a call in the barren desert. Instead, not only will every person lend an ear to this call, but will experience pride at responding to it with his heart, and make it a means to rectify his worldly life, and the Hereafter.

Dhūl Fiqār Ahmad, *may Allāh forgive him.*
Dār al-ʿUlūm Falāh Dārayn, Tadkeshwar

PERCEPTION OF RESPONSIBILITIES

An address to *'ulamā'*
Talk delivered in Bolton, Britain

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين سيدنا ومولانا محمد وعلى آله وأصحابه أجمعين. أما بعد، أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم، يأيها الذين آمنوا اتقوا الله ولتنظر نفس ما قدمت لغد.

Respected *'ulamā'*! Today's assembly is not a lecture. Allāh سبحانه وتعالى blessed you with a very high status. An unworthy student like me cannot lecture to you; it is only senior *'ulamā'* who can do this.

The forces of falsehood are united against Islam

The conspiracies against Islam are springing forth very dangerously. In every era there were forces which were working against Islam. But at present, these efforts are moving more swiftly and their circle has expanded to such an extent, that these people do not want to look at our *makātib, madāris* and our *'ulamā'*.

Let alone the Jews and Hindus, according to Mufakkir-e-Islam Hadrat Maulānā Abul Hasan ʿAlī Miyā *rahimahullāh* [Abul Hasan ʿAlī Nadwī], the greatest tragedy of history is that the Christian forces have joined the Jews. The Christians were always enemies of the Jews because they accuse the Jews of "crucifying" (according to them) Hadrat ʿĪsā ﷷ. When a nation crucifies the Prophet of another people, there is no question of the latter befriending the former. Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* therefore says: "They made changes to their creed for the sake of unity. They joined forces and created certain conditions so that Islam will not get the opportunity to rise in any region and any place."

Their efforts then reached countries which have nothing to do with their religions, which do not believe in Judaism and Christianity, e.g. the Hindus, Sanskritists. The Jews and Christians know very well that these are idol worshippers and there is no common ground with Judaism and Christianity, but they joined forces with them solely because of their enmity towards Islam. Conditions at present are therefore most astonishing.

They covered the entire world very swiftly and left no region in which the web of their conspiracies did not spread. In the light of such conditions, we who are attached to *madāris*, to people of knowledge, and we who are referred to as *asātidhah* (lecturers in a *dār al-ʿulūm*), who study

and teach the Qur'ān and H̲adīth – our responsibility becomes weightier. This is a bounty from Allāh ﷻ. My dear friends! Whenever there was a need to lead and guide this *ummah*, it was the people seated on straw mats [the *'ulamā'*] who led and guided it. The entire history shows us that whenever the ship of this *ummah* wavered, it was the *'ulamā'* who took care of it. The *'ulamā'* of every era fully understood the tribulations of their respective era, and they remained organized and united to put an end to these tribulations.

The thinking of our elders

At present, the most important issue before us is for us to join hands and work together just as the *'ulamā'* in every era did. We are greatly saddened by the increase in disunity among the ranks of the *'ulamā'* in every country. A more painful thing is to see no unity among *'ulamā'* of the same school. If we have differences with the Barelwīs, the Ahl-e-H̲adīth, members of Jamā'at-e-Islāmī, etc. or have different opinions from theirs, they are on the basis of our *maslak* (school) or the basis of beliefs (*aqā'id*). But if we – of the same school, adhering to the same beliefs, being the same type of *'ulamā'* – have differences and are unable to work collectively, then this is a most regrettable and painful situation. We have to think and ponder as to how we can maintain the dignity of the *'ulamā'*.

Maulānā Ahmad ar-Rahmān Sāhib *rahimahullāh*

I had the opportunity of going to Karachi a few years ago. I stayed in the *madrasah* of Hadrat Maulānā Yūsuf Binnaurī *rahimahullāh* and met Hadrat Maulānā Ahmad ar-Rahmān Sāhib *rahimahullāh*. He was a very compassionate *ʿālim*. I remained in his company for the entire day and he was talking about conditions in his country. That particular day was the first day of Benazir [Bhutto] as the Prime Minister [of Pakistan]. Some *ʿulamā'* were sitting with Maulānā and some [western]-educated people had come from abroad. The Maulānā did not speak openly for as long as these western-educated people were present. When they departed, he said: "Maulānā! Our greatest challenge at present is that our own *ʿulamā'* belonging to the same *maslak* are not coming on one platform. It is my ardent desire to go to every town of our country to beg our *ʿulamā'* saying to them that if they want to save Islam, they must come out of the circles of their differences, unite on fundamental issues, and work together." This is the very thing which Hadrat Maulānā Abul Hasan ʿAlī Miyā *rahimahullāh* used to say repeatedly. It is the same message which Hadrat Maulānā Mujāhid al-Islām went around with.

Two lessons from Hadrat Shaykh al-Hind *rahimahullāh*

None of us saw Hadrat Shaykh al-Hind *rahimahullāh* but we heard about him from our teachers. The following statement of Hadrat Shaykh al-Hind *rahimahullāh* also reached us. When he returned from imprisonment in Malta, many senior *'ulamā'* were seated around him. He addressed them saying: "Brothers! I learnt two lessons while I was in prison in Malta." Senior *'ulamā'* and Hadīth scholars like Maulānā Shabbīr Ahmad 'Uthmānī *rahimahullāh* sat up attentively, thinking to themselves, what did such a great shaykh of the present age learn in the prison of Malta? Hadrat then said: "At present, we are in dire need of these two things:

1) The first lesson which I learnt is that the *ummah* has to become connected to the Qur'ān because it has moved away from it. We have to make some effort by reading a few verses and connecting the people to the Qur'ān. This is the only Book which was revealed to this *ummah* but we did not make sufficient efforts to convey the themes of the Qur'ān in a simple manner.

2) The second lesson is that it is our fundamental obligation to create unity in the *ummah*. We have to make as much effort as possible to create this unity. We will have to ponder over all the possible

means of creating unity, and then try to implement them.

Hadrat Shaykh al-Hind *rahimahullāh* constantly repeated this message until his very end. He used to repeat it to his students and to his contemporary *'ulamā'*. The greatest thing this *ummah* can achieve is unity within its ranks so that it can live a life of honour and dignity. The difficulties which are descending upon us at present are because of our mutual differences and our inability to accommodate one another.

The responsibility of the *'ulamā'*

An important responsibility of the *'ulamā'* is to understand the psychology and level of the people among whom they are to work while bearing in mind current conditions. There is a major dissimilarity between people residing in India, and people living here in Britain, America or Canada. The ideas and thought processes of the youngsters over here are completely different from those living in India or Pakistan. The ideas and questions which crop up in the minds of these youngsters in Britain, America and Canada probably never cross the minds of those in India or Pakistan.

When someone embraces Islam, he has certain questions, objections and doubts about Islam. When we present certain facts to him, we are unable to convince him. It is therefore necessary for the *'ulamā'* to bear in mind the conditions of

their addressees when addressing them. The *'ulamā'* must know what type of people they are addressing and what issues concern them. I have noticed here in Europe small children posing questions which children in India cannot pose. This is because the means of information are more over here. The means of information have provided expansion to their intellects, and their brains have got the opportunity to think. They train small children in a certain manner causing them to develop the courage to pose questions. They want to find out the how's and the why's to everything. It is not the habit of our children [in India] to ask about every single thing, and the reason for it happening in a particular way. Even if a youngster were to question a senior person, he will receive a slap. This is because the seniors consider this to be a sign of disrespect.

But here [in Europe] such a thing never happens: a child asks: "Why is it like this?" and someone gives him a slap to silence him, and says to him: "Whatever I am saying is right [you must not ask why]." Such an attitude will not work here.

We will have to look at the methodologies which are adopted here, and what is taught to our children in our *makātib*. We will have to differentiate and examine the teaching methodologies which they [the west] adopt to satisfy the minds of children. Do they work in harmony with their psychologies? How do they answer their questions? How do they attract them towards religion? How can we embed the

truthfulness of Islam and Rasūlullāh ﷺ in the minds of small children? This is the stage of the *maktab* in which we can work, even if time is less. Here you have only two hours [for teaching in a *maktab*]. But we will have to put in some extra effort and do some work after hours.

An excellent way of creating an interest for books in children

I have a few friends who are not *'ulamā'* but are quite religious. There is one Egyptian doctor [in Canada] whose main preoccupation is to teach. He lectures in a university and always comes to our *maktab*. He lectures at the university for two or three days a week, and comes to our *maktab* on the other days. He poses questions in astonishing ways to our children. He writes down questions on the *sīrah* (biography of Rasūlullāh ﷺ) and asks the children to search for answers to the questions. He distributes some books to them and says to them that if they answer the questions well, they will receive a prize. He says to me: "This is one way of creating an interest for books in children. If you ask them to read, they will not read. But if you give them a small book on the *sīrah* in which the English is of a good standard, which is written in an appealing way, in which good words are chosen, and is also written in a good style, and then you tell them to answer the questions which you compiled from the book, they will search for the answers from the book while thinking to themselves that if they answer the questions correctly, they will receive a

prize. They will most definitely page through the book and read something or the other from it.”

I also noticed in the schools there [in Canada] and it probably happens here as well that teachers create an interest in the children to read books in the following way: they give books to children in grade one and ask them to read it to children of grade four when they go home.

I have a small grandson. One day he came with a book from school which was on Saudi Arabia. First of all, this shows the intelligence of the teacher. It is something to do with psychology. He saw that this child is a Muslim child, and if he were to give him a book about some other country, such as Russia, his parents might not accept it, and might say to the child that there is no need for him to learn about Russia. But if he gives the child a book on Saudi Arabia, he will read it.

This book contained facts about Makkah, the life of the Arabs, and about the Ka‘bah. There was one small sentence at the bottom of one page which stated that Muhammad ﷺ placed this rock building. I asked someone else to read this sentence to see if he misunderstands it into assuming that Rasūlullāh ﷺ may have done this in the course of the construction. Nevertheless, they give these books to the children and insert one or two such sentences in the book. This is their methodology.

But we do not have such literature to create and develop the minds of our children. We do not have that language.

Hadrat Maulānā ʿAlī Miyā Sāhib's *rahimahullāh* book, *Qisas an-Nabīyyīn*, was translated into English by someone in India. But when an Englishman here in London saw this translation, the first question he asked was: "For what age-group of children is this book?" He was informed that it is intended for a certain age-group. He replied: "Okay, I will write it in a style which would appeal to that age-group." I heard from Hadrat Maulānā [Abul Hasan Nadwī *rahimahullāh*] that the translation from here [England] is an excellent translation – the style of English is unique.

We learn from this that if we translate a book for children while bearing in mind their age-group and their power of comprehension, it will be easy for them to understand it, they will enjoy the sweetness of the language, and read it with interest.

And so, it is necessary for us to prepare such a syllabus for our times which would convey to our children the lives of our pious predecessors and the facts about our Islam.

The need for *ʿulamā'* to broaden their reading

The third thing which I noticed during my journey to Britain is that the reading (*mutālaʿah*) of our

'ulamā' is very restricted (since I am sitting here with my own people, I am saying what is in my heart). I get the impression that the Islamic *muṯāla'ah* of our *'ulamā'* here is very limited. Forgive me for saying this, but we teach for just two hours in the *madāris*, and so we have sufficient time to do additional reading.

It is for this reason that we do not know about the lives and views of our own elders. I had the occasion of going to Mauritius once. A judge invited me to his house, and he also invited all the *'ulamā'* of the city. When we were seated at the table, he said: "I have been made the chairman of the Muslim Personal Law Board, but I do not know the difference between the Shī'ahs and Sunnīs. You should guide me in this regard."

I noticed that the *'ulamā'* who were seated there were unable to correctly explain the difference to him. I continued listening to their different explanations, and eventually realized that these young *'ulamā'* whom we are preparing are not even conversant with the fundamentals of the deviated sects. Even if they did read anything about them, it was a mere superficial reading. When scholars like this [judge] asks them, they are unable to explain to him in a convincing manner.

People are deluded by the revolution which took place in Iran in the name of Islam. They [Iranians] claim that they are Muslims, they sacrificed their lives for Islam, they are the genuine enemies of

America, and they will promulgate Islamic law. Why do you [Sunni Muslims] say that they are unbelievers (*kāfir*)? They are merely adopting the name of Islam. What type of Islam do they possess, and what are they concealing behind this Islam of theirs? This is not known. No one knows what their fundamental beliefs are. May Allāh ﷻ reward Hadrat Maulānā Muhammad Manzūr Nuʿmānī Sāhib *rahimahullāh* for writing the book, *Khomeini Inqilāb* (*The Khomeini Revolution*). This book was translated into English, and Arabic as well. The Arabic translation was very well received in the Arab world. The learned Maulānā quoted from his [Khomeini's] writings and proved his unbelief (*kufr*). After reading this book, no one can ever consider him [Khomeini] to be worthy of being called a Muslim.

Despite this, we still find many Muslim youngsters repeatedly asking this question: "Why do you say that these Iranians are unbelievers? Look at what sacrifices they are making. They are even better than the Saudis." All that these western-educated youth see is the enmity which Iran has towards America. And so, they consider them to be the greatest believers. It is thus the duty of our *ʿulamā'* to clearly explain the fundamental differences in beliefs to our youngsters.

University libraries

I am in the habit of visiting the libraries of whichever country I visit, even university libraries. I will ask the librarian about the books which they have on Islam. I had the opportunity of visiting many libraries in Zimbabwe and here [in Britain]. I was greatly saddened when I saw the books which they have on Islam. The majority of the libraries and universities have books written by Qādiyānīs. On the other hand, no books written by our elders were to be found, except a few.

I went to Barbados recently. The respected Maulānā Naʿīmullāh Fārūqī S̲āh̲ib was present. I went to a university in Barbados and also asked them about the books which they have on Islam. I saw just one book, the English translation of Muh̲ammad H̲usayn Haykal, titled, *The Life of Muh̲ammad*. Apart from this one book, there were no books written by our *ʿulamā'*. But there were six to eight books written by Qādiyānīs.

I gauged from this that the Qādiyānīs make an effort of going to the universities and distributing their literature there. This is why educated people become inclined towards them. Those who know English go to these libraries and borrow these books in an effort to understand Islam. This is our compulsory responsibility: We are living in such large numbers in this country. It is our duty to purchase English books written by our *ʿulamā'* and elders, and distribute them.

My friends, a collective effort is required for this. We should all make a collective program to visit all the city libraries and university libraries in this country and spend our monies there. The affluent in our community should be asked to make contributions for this purpose.

I was having a conversation with Maulānā Mūsā Karmādī Sāhib yesterday. He said that the Siddīqī Trust sends English books free of charge for distribution here. So there are people like this who want these books to be distributed. But we are not passing on these books. There are many *'ulamā'* seated here. We should all make a resolution to place the books of our elders in every library. I am laying special emphasis on this before you.

The time to work silently

One way of working today is for us to sit on stages and deliver vociferous speeches. The other way is to work silently. At present, tumultuous and vociferous speech-making causes failure. It is my experience and I repeatedly heard from our elders that such a methodology is absolutely wrong. And this applies everywhere.

In fact, if we resort even slightly to such a methodology, the west will say that we are terrorists and we will take them backwards. We have to understand and identify our mistakes. Which incidents in history caused our failures? It

is necessary for us to study and read history in order to understand all this.

Our condition is such that we do not even know about the lives and circumstances of our own elders. If we do not know about their lives and situations, how will we know what methodology to adopt? And it is most essential for us to know the correct methodology.

A book must be selected in accordance with the addressee's understanding

I had the occasion to go to Cincinnati about three years ago. A youngster began understanding Islam after much difficulty. He asked for a commentary of the Qur'ān. The translation of Hadrat Maulānā Shabbīr Ahmad 'Uthmānī Sāhib *rahimahullāh* was given to him. This youngster was well-versed in English. At some point, Hadrat 'Uthmānī *rahimahullāh* quoted a poem of Shaykh Sa'dī *rahimahullāh* [which was written in Persian].

This youngster says to a Maulānā: "The mind cannot comprehend how a dog became a human being." Whereas this is not what the poet meant. I realized that this youngster's intellect was not developed enough to accept any poetic meaning. This was the reason for his asking: "What kind of a book is this wherein it states that a dog became a human being?" When this was conveyed to me, I realized that he was presented with something which was not within his comprehension. I am

relating this one example of different incidents which we are faced with in this world.

A training centre for new Muslims

There is another youngster who was a resident of Mumbai, and whose father is a senior officer in Mumbai. This youngster is studying at a university in Canada. He came to meet me. A British student who is also studying there came with him. The Mumbai youngster was speaking in Hindi because he was a Hindu who became a Muslim. He said to me: "Maulānā, I am confused ever since I became a Muslim." I asked him: "Why are you confused?" He replied: "When I go to the musjid and sit with one group of people, others say to me: 'Do not sit with them, they are wrong.' When I sit with members of the Tablīghī Jamāʿat, some people say to me: 'These people are *bidʿatīs* (involved in innovations).'" The Arab youngsters in Canada refer to the Tablīghīs as *bidʿatīs* and claim that they quote weak Ah̲ādīth.

On hearing what he said, I thought to myself that this is an astonishing spectacle. When a person is new to Islam, why should we mention such things in his presence which would cause doubts in his heart? We should rather be explaining to him that it is not necessary for him to sit in any assembly. Instead, a course should be prepared for his education which he should study before doing anything else. People are embracing Islam in large numbers in America and Canada. Just recently seven people embraced Islam in my presence at

Jāmiʿ Abū Bakr [in Canada]. Their embracing Islam is welcomed, but then we leave them without bothering about fortifying their īmān.

I was reading a *waʿz* (lecture) of Hadrat Thānwī *rahimahullāh* a few days ago. Hadrat said: "We established *madāris* and *makātib*, but we did not establish any training centre for new Muslims."

When I read this, I thought to myself: Hadrat thought about this so many years ago. Yet, in the whole of India, I saw just one place in Madras where they have a centre devoted to new Muslims. Those who are running this centre made an open announcement to new Muslims to come and stay at this centre where they will make arrangements for their education and training. They have a course designed for this purpose. The people teaching their possess high intellectual acumen so that they are in a position to answer the doubts and misgivings of the new Muslims. So this is also something which we have to do.

We have to be particularly concerned about how we are going to embrace the youngsters in the universities who are inclined towards Islam.

The method of influencing someone to your beliefs

I saw some people propagating their beliefs in the following manner: They take the books containing their beliefs to the hostels. They meet the students there, ask them about themselves and

where they are from, etc. They will then say to a student: "I have brought some pamphlets and books which I would like you to read." He will say just that, and depart from there. He will then make a round after one or two weeks, and ask: "I had given you some pamphlets and books, did you get a chance to read them? You are free to ask me about anything which you read in them." This is how he gains access to the student. If the student has any questions, this person will provide him with answers. This is how they work among students.

We have not reached that level as yet where we can go to individuals after having formulated a proper system. This is a great weakness in us. I feel that the absence of such a system is causing many educated youngsters to fall into the traps of deviated sects.

I heard that when the Khilāfat Movement held a conference last year, 8 000 students – both boys and girls – attended. I thought to myself, how did they make such an impact on 8 000 students? The answer is this: every week they go to some university or the other, deliver a speech there, distribute their literature, intermingle with the students; and in so doing, they are able to attract the attention of people.

I constantly think to myself that our own people are lagging behind in this field as well. We ought to work in this way. At present I am merely conveying to you whatever is coming to my mind.

It is possible that some of you are already doing some of what I am talking about, and I do not know about it. But I know for certain, the work is not as strong as it ought to be. We are not conveying the valuable teachings of our elders as we ought to. Why is this? We establish different groups and organizations, differences crop up within a short time, and these groups and organizations break up into splinter groups and organizations. People lose confidence in us, and the differences cause the *'ulamā'* to be discredited. This is causing a major harm to us.

Disregard for local *'ulamā'*

Hadrat Maulānā Siddīq Sāhib Bāndwī *rahimahullāh* (may Allāh ﷻ fill his grave with light) was an astonishing personality. When he came to Gujarat the first time, he delivered a talk and said in it: "Brothers! This is very strange: You have a teacher teaching *Bukhārī Sharīf* for the entire year. But when it is the time to complete the book, you invite a person from U.P. What an absurdity!?" I realized our folly when he said this.

Hadrat Maulānā Siddīq Sāhib Bāndwī *rahimahullāh* came to Manchester once. Someone said to him: "Hadrat, there are many people here who would like to pledge *bay'ah* at your hands." Hadrat severely reprimanded them against this and said to them: "Brothers! There are some *mashā'ikh* (Sufī shaykhs) in this place. They all have permission from their *shuyūkh* (plural of shaykh) to accept *bay'ah* from others. Why do

you not refer to them? I will stay here for five days and go away. How am I going to treat your spiritual ailments? You are not going to write to me [whereby I could treat your spiritual ailments]. If I accept *bayʿah* from you, I will be unnecessarily increasing my following. What benefit is there in doing that?”

Such was the level of selflessness of our elders. People are coming to them and asking them to accept their *bayʿah*, and they are saying to them: “Refer to those who are present here, and show respect to them.” Hadrat repeated this several times for three days: “Increase the respect of the local *ʿulamā’*, and link the people to your local *ʿulamā’*.”

Deviation of an *ʿālim* results in deviation of the entire world

One of the things which we do at present is that we do not allow our local *ʿulamā’* to get linked with the local people. Forgive me [for saying these things]. They are in my heart and that is why I am openly saying them to you. I ask you, for the sake of Allāh, do not do this.

My friends! Every single person among us has weaknesses. The Prophets عليهم السلام are the only ones who are sinless. There is no *ʿālim* who does not commit mistakes. We all err. But if a person possesses more good qualities, he is a righteous person and we have to link the people to him.

There was a time when I was working with an organization in India. Some mutual differences developed and eight to ten people resigned. This caused a great hubbub. Coincidentally, I had the occasion of going to Makkah during that time. A person in the H̲aram Sharīf [Musjid al-H̲arām in Makkah] began saying to me: "Such and such chairman is like this, and like that." I replied: "No. What are you saying? He has done a lot of work for Islam. If we differ on certain matters with him, it does not mean that he is totally evil." I then added: "He did a lot of good works." And I began listing some of the good works he did. After some time this person said: "You are the first person who spoke of such things regarding an *ʿālim* of the opposite camp."

My friends! It is extremely wrong of us to speak highly of an organization as long as we are linked to it, but we begin speaking ill of it once we are disconnected from it. These are weaknesses within us. We say: "As long as we were part of the organization, everything was okay." Can there be anything more insincere than a person attributing all good to himself, and when someone else comes onto the scene, he sees all the evil of the world in that person? This is an extremely evil trait. I was affiliated to the *madāris* – I was in Dhābel and also in Tadkeshwar. So I had much contact with my contemporaries and teachers. Our attitude has become such that if the responsibility of teaching a small book is taken away from us, we think that the worst disrespect in the world has been committed against us.

Hadrat Shāh Sāhib's *rahimahullāh* accommodating attitude

I heard the story of Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*. When he was in Deoband, he said: "Brothers! Dār al-ʿUlūm is paying us [as teachers]. Dār al-ʿUlūm has the right to appoint us to teach *Bukhārī Sharīf* [if it likes], or ask us to teach *Mīzān*."[1]

I also heard about Hadrat Shāh Sāhib *rahimahullāh* [i.e. Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*] that when he left Dār al-ʿUlūm, people said to him: "This is a great injustice which has been committed against you. Why don't you start delivering your lessons in Jāmiʿ Musjid. The entire Daurah Hadīth class [the final year of the *ʿālim* course] will join you in the Musjid. He replied: "It is not permissible for a Muhaddith (Hadīth scholar) to start Hadīth lessons in opposition to Hadīth lessons which are being delivered at any place. Rather, I will go somewhere very far away from here." This is why he had chosen to settle down in Dhābel. In those days, Dhābel [the *madrasah* in Dhābel] was in a state of poverty. There were no rooms nor any other comforts. When he used to go to Simlak [a nearby village], he had to walk in mud which reached his ankles. Despite this, he was not prepared to start delivering Hadīth lessons [in

---

[1] *Mīzān* is a small book taught in the primary classes.

Deoband] in opposition to Hadrat Madanī *rahimahullāh*. This was the way of our elders. They would never cause harm to any group or organization through their actions.

Such lofty character is no longer found in us. We differ over trivial issues which have no basis. If we were to ponder over the reason for the difference, we will realize that it is actually nothing. Brothers! This is extremely harmful. No work in this world can be accomplished without collectiveness and cooperation. The other nations of the world who are able to achieve anything are doing so by putting their heads together [and making a collective effort].

It is our duty to know the means of communication

A small article concerning a Jew is published in a small town. The office of the organization to which this Jew belongs will immediately fax this article to its head office, informing it that this is what is published about Jews in this town. This is irrespective of whether the article was written by a Christian or a Muslim. The very next day, the head office will convey this article to all of America. And the response to the article will also be published. But we Muslims do not do this although Allāh سبحانه وتعالى also blessed us with the different means of communication.

I asked many of my friends here in England with regard to a magazine which is published by the

Department of Islamic Studies at Oxford University. This magazine contains articles written by Orientalists. The day after I landed in London, I received a voluminous book written in Arabic which I read in two days. On reading it, I gauged how the Orientalists present Islam through their viewpoint. Arab money goes into this Department of Islamic Studies, but Orientalists are deriving benefit from it. Some of our *'ulamā'* are also in this department.

I do not know English, but wherever I went, I asked many *'ulamā'* if they receive this magazine, and if they read it. They reply that they do not even know of any such magazine. Now it is the height of negligence when a publication is issued from our country, containing articles on Islam written by Orientalists [and we do not know anything about it]!? Why don't we appoint a few people to obtain all the publications on Islam which are published in this country and study them?

My friends! Negligence is not becoming of us at present. We have to be aware of conditions all the time. I went to Delhi once. I have a friend working in the Saudi Embassy. I asked him: "What is your responsibility at the embassy?" He replied: "It is my job to read all the major English newspapers of India. I start reading these papers from the morning, and I cut out any article – big or small – containing anything about the Arab world. I must then translate it into Arabic, file it, and give it to the ambassador. This is my daily job. The

ambassador will then send it to his office at the Department of Foreign Affairs."

I was astonished at learning how vigilant these people are about their country. They want to know what the world has to say about their country. If they have so much of concern for their country, why should we not have any concern for our religion? Why should we not have any concern for our Islam? Why should we not see what is being written against Islam? And how it is written? If people were to understand Islam via the Orientalists, what will they understand about it? We cannot rely on an Orientalist to write everything totally correct about Islam. Even if he praises Islam a lot, he must have some ulterior motive, and he will certainly twist something at some point or the other.

It ought to be the responsibility of our graduates whom Allāh ﷻ bestowed knowledge of the Qur'ān and Hadīth to convey it to others. It is essential for us to have *'ulamā'* who are specialists in English. Who speak it excellently, and whose sole responsibility is to spread and propagate Islam.

I said this to Maulānā Salīm Dhorāt Sāhib as well: "Maulānā, if we really want to do work, we will have to adopt the methodologies which they adopt for us. We have to learn the modus operandi of other organizations."

An excellent way is for us to study the major movements of the world. When they started their

movements, how many members did they have? What was their method of work? After looking at all this, we have to at least understand how they are able to infiltrate among the people. Brothers, why can't we adopt their methodologies for the sake of the truth? It is obviously no sin to do this. We must adopt the same weapons and go to the people. We must not think that we have taught for two hours in the *maktab* and thereby fulfilled the right of Islam. Our responsibilities are much more at present.

Anti-Muslim propaganda

There is a constant propaganda in India stating that the Muslims of India can never enter the mainstream of the country as long as they do not give up their attachment with their *mullās* [*ʿulamā'*].

Outsiders know that as long as the masses remain linked to the *ʿulamā'*, they cannot gain control over them.

They then initiated another propaganda about our *madāris*: they say that all these Islamic institutes – whether in Sudan, India or Pakistan – are breeding grounds for terrorists. Whereas the world knows well who is attacking who. When one Israeli dies, they kill fifty people in retaliation. The world is witnessing all this, yet the Israelis are not labelled terrorists.

Open massacres are being committed in Sri Lanka since many years. The Sri Lankans are not labelled terrorists. The Filipinos who are massacring Muslims are not labelled terrorists. In Bosnia they killed 400-500 Muslims at a time. Yet, the Serbs are not labelled terrorists. It is only the Sudanese who are terrorists! What is this? Friends! This is nothing but propaganda against the Muslims.

A Bangladeshi wrote an excellent article in America. It was written at a time when a bomb had exploded at a certain place. He wrote in his article: Does it make any sense for our local [American] press to attribute any incident which takes place in any part of the world to the Muslims, and to accuse them of committing it? He wrote an excellent article listing all their accusations which they make against Muslims.

There is a need to think about such an organization. The first thing we will have to do is bring about unity among the *ʿulamā'*. We must learn to respect each other. We must overlook our mutual mistakes. If there is any problem of leadership and who gets it, we must turn a blind eye to it and agree on the point that we have to get together in order to carry out the work of Islam.

The second thing which we have to think about is how we can utilize and adopt the new ways and methodologies of working. We have to think about a syllabus for our children's education, something

for training our youth, and something about utilizing the media. How can we adopt these means to carry out Islamic work?

We will have to place youngsters in all these different departments and give them the responsibility. If we work in this way, we may be able to remove the weaknesses which are in us.

Link with our elders

The fourth point is that it is extremely necessary for us to establish a link with our elders. We have many weaknesses, and this is because of having no link with our elders. We may have read and studied the books, but we are weak in the field of practising. Islam can never spread through weak actions. Islam only spread through those personalities who placed actions above their lives, and placed these actions firmly on their selves.

Hadrat Maulānā Siddīq Ahmad Sāhib Bāndwī *rahimahullāh* visited here recently. I heard that when he started off in Hathaurah, there was not a single Hāfiz of the Qur'ān in the entire region. The entire region was like a jungle. Even if we go there today, we will feel nervous.

The Maulānā commenced work in such an area. The children who used to come from the jungle used to cry at times. Maulānā would cry with them. He would place his hand on the child's head and ask: "Son, what is worrying you? Don't you like the food here? Come with me to my

house and eat my home food with me.” This is how Maulānā embraced them and taught them. Gradually, he prepared 400-500 individuals. May Allāh ﷻ also create this affection and kindness which He bestowed to our elders. Our poor youth are wandering aimlessly and there is no one to place a hand of affection on their heads.

Protecting our youth

We complain that our youth are slipping away from our hands. If we really have any pain in our hearts, we will try to bring them closer.

I noticed here in Britain that the youngsters who started working among the youth are – *al-hamdulillāh* – quite successful.

Maulānā Saʿīd Ahmad Sāhib Pālanpūrī comes here quite often. He said to me once that he sets aside a time for the youth, seats them near him, and asks them to say whatever is on their minds, and to ask whatever they want. He said to me: “Maulānā, you will be astonished at the questions which they pose, and the things which they speak about.” There is a need to popularize such a concept. Every *ʿālim* must think to himself that he has to work among the youth. If not, this segment of society will slip away from our hands. If we let them go, someone else will take hold of them. There is a famous Persian saying: “Ghosts take control of an empty house.”

We have to think and ponder as to why this is happening. Research takes place in everything. These people here [in the west] do research on minor and trivial matters: someone is doing some research on tea, another is doing research on how much alcohol is consumed, etc. Research is done on everything. So why do we not do some research on our youth and the reasons for their going astray? If our daughters are leaving our society and going into other societies, what are the reasons behind this? And what can we do to stop all this? It is essential for us to know all this. This will only happen if we start working collectively, and if we appoint specialists to the different departments of Islam. We have hope in Allāh ﷻ they will be able to accomplish a lot.

At present you have *'ulamā'* in large numbers. Some of the cities have as many as eighty *'ulamā'*. I said to Maulānā Ayyūb S̲āh̲ib Itālwī: "There are eighty *'ulamā'* sitting here. If full effort is made in this regard, do you think the *ummah* will not listen?"

Islam spread through character

A law of this country states that if a woman is divorced from her husband, she has the right of possession of 50% of her husband's wealth. I ask: Does the Sharī'ah of Muh̲ammad ﷺ permit this? Can Muslim women do this? If a Muslim woman takes someone's wealth in this way, her parents tell her that she did the right thing. If it was *h̲arām*, why are the *'ulamā'* remaining silent

about it? Why are they not making an uproar about it? Whatever the worldly people do falls under the verse: "Do you believe in part of the Book and reject part of it?" What is this? How is it that we fulfil certain aspects of Islam with great enthusiasm? We do not have to spend any money to perform salāh, and so, we perform it eagerly. But where we have to spend our money, we do not bother about it. Islam cannot spread in this way.

Hadrat Thānwī *rahimahullāh* said time and again: "Islam spread through character and correct dealings."

Ponder over whatever I said to you and make an endeavour to ensure there is collective work in every place.

The *amīr* of the Tablīghī Jamāʿat, Hadratjī Maulānā Yūsuf Sāhib *rahimahullāh*, used to repeatedly say in his talks: "Rasūlullāh ﷺ created one united *ummah*. But we are breaking the *ummah* into pieces. This is absolutely wrong. We have to bring everyone together, and we have to bring them together in the name of Islam. In matters of Islam, we must consider ourselves to be below everyone, and everyone to be above us."

You have many small bookshops. Our *ʿulamā'* can derive benefit from them whenever they like. They must obtain whatever book they can, and study it. They must observe what type of books are being published. At present, some excellent

books which are pleasing to the reader are being published.

Recently a book of Shaykh ʿAbd al-Fattāh [Abū Ghuddah *rahimahullāh*] titled, *Safahāt min Sabr al-ʿUlamā'* (*Pages depicting the patience of the ʿulamā'*), was published. It is a most valuable book. It demonstrates the hardships and patience which were borne by our senior *ʿulamā'* of the past in the acquisition of knowledge. When we read such books, we find ourselves lacking immensely. We realize the lofty level which the *ʿulamā'* of the past enjoyed. We see the difficulties and hardships which they had to endure. On the other hand, look at how comfort-loving we are! There is tremendous benefit in reading such books, or remaining in the company of such *ʿulamā'*.

Just recently we spent five days with Hadrat Maulānā Siddīq Ahmad Bāndwī [*rahimahullāh*]. Every part of my body became weak with fatigue. Five or six programs were organized for each day. We could neither sleep nor rest in the afternoon. And we used to eat very little. Despite all this, he was able to prepare several hundred *ʿulamā'*, and undertake the reformation (*islāh*) of several hundred more. Yet he was extremely selfless – when asked to sit in the place of another Hadīth scholar and teach Hadīth, he was not prepared to do it saying: "What is this? He taught Hadīth for the entire year, and when it is time to complete the book, you could find no one but Siddīq!?" He said to one of our lecturers [in the *madrasah*]:

"You complete the book and I will join you in the *duʿā'*." Here too he said to the people: "Refer to your local *ʿulamā'*." He said to me as well: "Explain to the youngsters to establish a link with the local *ʿulamā'*. Bond the people to them. They will benefit from this." This is a very valuable piece of advice which we heard from Hadrat, and which I am conveying to you. When you return to your places, ponder over whatever was said, and practise on whatever you consider best.

Publishing rare books

Another work which the *ʿulamā'* in this country will have to do is prepare a list of all existing manuscripts. There are manuscripts in Oxford, and also in Birmingham.

I went to a library in Manchester the day before yesterday. It contains 813 Arabic manuscripts. There are some very valuable books among them. Books by ʿAllāmah ʿAynī *rahimahullāh*, another book by one of our *ʿulamā'* of Gujarat. I came across a book of Imām Hasan Basrī *rahimahullāh* in which the *mursal* and *muttasil* narrations are mentioned separately. Brothers! Manchester is just here on your door-step. There are so many of our *ʿulamā'* present here. They must obtain a list of these manuscripts. There are Hadīth books of our elders, books of jurisprudence written by our elders, books written by ʿAllāmah ʿAynī *rahimahullāh*. They must obtain all these and study them. This is an academic task. We have a vast field to work on, but we never turned our

attention to it, and did not even recognize it as our responsibility.

I had the opportunity of visiting an American university last year. It contains 9500 manuscripts. Manuscripts which are matchless. What can I say? They took valuable and priceless books of our elders, and placed them there. After seeing all this, I understood these lines of ʿAllāmah Iqbāl *rahimahullāh*:

"When I saw those books filled with pearls of knowledge written by my forefathers, in Europe, my heart was rendered asunder."

I did not understand this poem when I first read it. But when I saw the list of those manuscripts, I understood why ʿAllāmah Iqbāl *rahimahullāh* said what he said.

It is now the responsibility of the *ʿulamā'* to look at these pearls of knowledge. What will the poor masses understand from them, they are not even conversant with the titles of those manuscripts.

So we need a group of *ʿulamā'* together with some of our students to be fully engaged with this responsibility. They must research and investigate those manuscripts which are valuable. Quite a bit of work is being done in the world in this regard, and some of it is excellent. But we are lagging behind. This is especially so with our Gujarati *ʿulamā'* – we are very behind in these academic works. We have no enthusiasm

whatsoever. This is why we are engrossed in unnecessary works. If we really had any enthusiasm, we would have no time whatsoever to get involved in other work.

I came across a person by the name of Maulānā Shamīm Sāhib in London. He really has an enthusiasm for such work but does not have people to help him, and he is quite sickly. He related a painful story to me. He said: “I wrote letters to *ʿulamā’* of India informing them that I found a collection containing the biographies of 1200 Hanafī *ʿulamā’*.” He noted them all on his own, and at present he is doing some research on Imām Tahāwī *rahimahullāh*. So he wrote a letter to some *ʿulamā’* of India stating: “I need some of the manuscripts on micro-film, and a list of the manuscripts in Patna library. I request you to send these to me.” This is the reply which he received: “We are very happy with the work you are doing and we are making *duʿā’* for you. But we cannot help you in any way.”

The Maulānā goes regularly to the London library and makes photocopies of the manuscripts there. He used to do this regularly. The library authorities learnt that he has taken ill and cannot come to the library. They phoned him asking him the reason for his absence. He replied that he is ill. They said: “Very well. Send us a doctor’s certificate stating your illness, and we will send you whatever books you want. When you are finished working with them, inform us and we will send someone – at our expense – to

pick up the books from your house." So now they send the books to him, and when he is finished working with them, he phones them, and they send someone to pick up the books. So you see, this is how much concern for knowledge these people [in the west] show. As for us, we are doing nothing. There is so much work to do, that if we were to get engrossed in it, we will not find even five minutes to criticize another person. Brothers! If someone is gone off the path, make *duʿā'* to Allāh ﷻ for his reformation. What benefit is their in talking ill of him? Each one of us should have this attitude: I must do as much work as possible as long as I am alive.

May Allāh ﷻ forgive us, and enable us to practise. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

Our final supplication is: All praise is due to Allāh, the Lord of the worlds.

DESIRE AND ANGER

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين وعلى آله وأصحابه أجمعين. أما بعد،

عن أبي هريرة رضي الله عنه أن رجلا جاء إلى النبي صلى الله عليه وسلم وقال: يا رسول الله! أوصني ولا تفسر علي، فقال لا تغضب، أو كما قال عليه الصلاة والسلام.

Rasūlullāh's ﷺ valuable advice

Respected elders! H̲ad̲rat Abū Hurayrah رضي الله عنه narrates that a S̲ah̲ābī رضي الله عنه came to Rasūlullāh ﷺ and made this request: "O Rasūlullāh! Advise me, but do not go into too many details." Look at how simple they were – he said what was in his heart: "O Rasūlullāh! Advise me, but let it not be a lengthy advice." Rasūlullāh ﷺ said: "Do not become angry." Our elders say that this will be a very great achievement if we can accomplish it.

Our elders disliked anger

This anger which is in our hearts gives birth to numerous other evils. The sources and origins of sin are *shahwat* and anger. The word *shahwat* is an Arabic word which refers to the desires of the

self (*nafs*). If a person practises on whatever his self desires, it can lead to major mistakes.

Imagine a person walking on a road and he sees ripe fruit on a tree. His heart desires to eat it. If he breaks it without obtaining permission from the owner of the tree, he will be committing a sin. If he is caught breaking it, he will get a beating. Now all this happened because of the desire of the *nafs*. Similarly, if his gaze fell on a woman and a wrong desire develops in his heart, he will fall into sin.

Thus, desires of the *nafs* and anger are the roots of sin. When a person becomes angry, he does not know what he is doing. He does not even realize he is talking to his mother or father. Anger is a serious evil. Hadrat Maulānā Masīhullāh *rahimahullāh* used to say repeatedly that Hadrat Thānwī *rahimahullāh* used to constantly emphasise this point: "Listen! The first step which a person takes towards Allāh ﷻ entails his removing anger from within him."

Hadrat Maulānā Khān Sāhib Kanthārwī had come to England recently. He had a bond (*taʿalluq*) with Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* for forty years. He said: "My bond with Hadrat commenced when I was twelve years old." I personally heard him saying that Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* used to say: "Anger is such an appalling thing that if I were to find it on the road, I would slaughter it." This is a

statement of Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh*.

Hadrat [Maulānā Masīhullāh Sāhib *rahimahullāh*] was extremely perceptive in this regard. When he came here to Gujarat, he visited Tadkeshwar and Dhābel as well. A meal was arranged for him in Amroda [which he was to attend]. People got tired of waiting for his arrival. I went by vehicle to Pānaulī to see what was the reason for the delay, and where had Hadrat stopped over. When I reached Pānaulī, I saw the *dastarkhān* (table mat) laid out. I said to the people: “O servants of Allāh! A meal for 100 people has already been prepared in Amroda, and yet you have laid out the *dastarkhān* here?! It is extremely wrong for you to do this. What are you people doing?”

Hadrat was extremely soft-natured. He never liked hurting any Muslim’s heart, and would never want to displease anyone. While all this was carrying on, a Maulānā came and said to Hadrat: “Hadrat! Come to my village as well for a short while.” Bhāi Jān[1] had stressed upon me earlier on not to take Hadrat on any road which is very dusty because Hadrat will immediately fall ill. So I said [to this Maulānā]: “No. Hadrat cannot go.” He asked: “Why can he not go? You can take him everywhere else but not to my place?!” This

[1] The son of Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh*.

caused a further discussion and argument. I became extremely angry and said: "You are an *ʿālim* and yet you are speaking in this way?! You ought to be considerate."

Just imagine, H͟ad͟rat looked at my face and guessed what was going through my mind. He summoned me immediately saying: "Maulwī S͟āh͟ib, come here." The moment I went before him, he placed his hand on me and said: "Maulwī S͟āh͟ib, we should not become angry. Spit out the anger. Anger is most appalling." I clearly remember him saying these words.

He then seated me on the *dastarkhān* which was laid out and said: "Take a few bites." I most certainly did not feel like sitting and eating at this *dastarkhān* which was laid out without protocol. This is because the entire meal [and the many people who were invited to it] in Amroda was now cast aside. But H͟ad͟rat said: "Sit down and take a few bites." So I sat down. He said to me: "Yes, eat a bit." This was [the affectionate manner in which] H͟ad͟rat was talking to me. From this I realized how our pious elders abhor anger, despite the fact that these people were wrong [in forcing him to eat here]. H͟ad͟rat had understood all this, but he knew that the habit of becoming angry is not a good habit.

Anger is the root of fighting, malice and enmity

It is this very anger which causes fights between people. It is because of anger that a person is vulgar towards another person. A person will only swear another when he is extremely angry with him. Somebody annoyed him, and because he was short-tempered, he immediately swore him. Rasūlullāh ﷺ said:

سباب المسلم فسوق وقتاله كفر

"Swearing a Muslim is an act of wickedness, and killing him is an act of unbelief (*kufr*)."

A true Muslim cannot swear another Muslim. But we swear others over the most trivial matters. Our pious predecessors have stated: Look at the condition of a person when he becomes angry. If someone is younger than us, if he is our child, our student, or someone over whom we enjoy some authority and control, we strike and beat him when we are angry. At times there is a person in the office who becomes extremely angry at his workers and his subordinates. You get some bold workers who will say: "Today the boss had a fight with his wife." Or, "The boss probably did not get his tea today, and he is taking out his anger on us." Students also speak like this at times: "There must have been some argument in Maulwī S̲āh̲ib's house today, that is why he is hitting us so much today."

So our pious predecessors state that the person who gives vent to his anger to his subordinates and strikes them more than necessary has also committed a sin.

If you become angry with someone whom you cannot strike, whom you cannot control, who is stronger than you, he is senior to you, he is a person of authority – how are you going to show your anger to him? For example, some students become angry at the principal, but what can they do about it? [Because they cannot give physical vent to their anger], malice develops in the heart. They will harbour ill feelings towards him, they will speak ill of him, they will backbite him. So this backbiting (*ghībah*) started because of anger. The person will bear malice in his heart because of this anger.

When a person is angry at someone, he desires some sort of damage to befall him. When he learns that he in fact suffered some loss or damage, he rejoices. Malice is a most deplorable evil in us, and the root of it is anger. In the same vein, if a person is angry with someone and sees the latter experiencing prosperity, he becomes jealous of him. So this defect [of jealousy] developed as a result of anger.

Our pious elders provided us with the treatment for all these ailments. They say that all these evils which are in us, viz. hatred for someone, malice towards another, jealous of someone, etc. – anger is the root of all them. Rasūlullāh ﷺ gave this

concise advice to the S̲ah̲ābī ﷺ saying: "Do not become angry."

Anger extinguishes the light of the intellect

It is said that when a person becomes angry and loses control of himself, he does not know what he is saying to whom. At times he will shoot his own children – as we regularly read about such incidents in the newspapers. We read of a person killing three of his own children, throwing them in a river, or down a well, and then killing himself with a revolver. Sometimes a person is overtaken by anger, and without even thinking, he divorces his wife.

A few years ago a very wealthy person came to me and said: "Maulānā, I have committed a great wrong." I asked: "Brother, what happened?" He replied: "I issued three divorces to my wife, and I have three-four small children. My relationship with my wife was excellent. I returned from my business, I do not know what happened, I became angry and I issued three divorces to her. Show me a way out." I said: "What solution can there be to such a situation? You already issued three divorces, so there can be no way out now unless she marries someone else and they resort to *h̲alālah*."[1] He said: "Show me a way of *h̲alālah*

---

[1] The process of *h̲alālah* entails the following: when a person issues three divorces to his wife, she does not remain his wife any longer and she is absolutely *h̲arām* to him. She will have to observe *ʿiddah* (waiting period) of

where the new husband does not touch my wife." I said: "What was the need for you to become angry and issue three divorces so quickly?"

This incident did not take place here. It is something which I witnessed in Toronto. Numerous people come to me or phone me saying: "Maulwī S̲āh̲ib! I was overcome by anger, I had no control over my mind. So I said this out of anger. My heart did not even want to do this. I merely blurted it out." I would reply: "Now that you have blurted it out, the story is over. When an arrow leaves its bow, it does not return. Whether you issue a divorce jokingly, in earnest, out of anger, or in a state of intoxication – the marriage is over."

This anger causes many complications in a person's life.

The forbearance of the Prophets عليهم السلام

The Qur'ān was recited to us just now in the *tarāwīh̲ s̲alāh*. A small verse fell to my ears. You

---

three menstrual cycles. Upon the expiry of her *ʿiddah* she has the right to remain single or enter into another marriage. If she marries, engages in conjugal relations with her new husband, and he happens to issue three divorces to her [not under compulsion from or pre-arrangement with the first husband], she must observe the *ʿiddah* again. Upon the expiry of her *ʿiddah*, she has the right to remain single or enter into a new marriage – either with another person or her first husband.

heard it read and I also heard it read. In the verse, a nation is saying to its Prophet:

إِنَّا لَنَرَاكَ فِيْ سَفَاهَةٍ وَّإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِيْنَ

“We consider you [O Prophet] to be a foolish person. And we think that you are a liar.”

I was pondering over this and thinking to myself: what a dangerous thing it would be if someone were to come to me and tell me I am foolish or stupid. The word *safāhah* [mentioned in the above verse] is an Arabic word meaning foolishness, stupidity.

So these people are saying to their Prophet:

إِنَّا لَنَرَاكَ فِيْ سَفَاهَةٍ

We consider you to be in foolishness.

وَّإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِيْنَ

And we think that you are an utter liar.

This is a very provoking statement. But look at the Prophet’s ﷺ reply:

يَا قَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلَكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعَالَمِيْنَ

“O my people! There is no foolishness in me. Rather, I am a Messenger from the Lord of the universe.”

Allāhu akbar! Look at the forbearance of the Prophets ﷺ. I am thinking to myself: look at the high level of forbearance of the Prophets ﷺ! People are saying to a Prophet: "You are a liar, and we consider you to be a foolish person." And he replies: "Brother, I am not a foolish person."

يَا قَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّلَكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعَالَمِيْنَ

I am not a foolish person. I have been sent by Allāh ﷻ, I am Allāh's envoy.

He did not become angry at them. This is how Messengers ﷺ react. They put out their anger no matter what statements people make against them.

The same applies to Rasūlullāh ﷺ as well, and he was also treated in this way. A Bedouin who was a leader of his tribe would come and ask the question:

من محمد منكم؟

Who is Mu<u>h</u>ammad from among you?

<u>H</u>a<u>d</u>rat Abū Bakr ؓ was seated there. He replies:

هذا الأبيض المتكيء

"That fair person who is leaning there is Mu<u>h</u>ammad ﷺ."

The person says:

يا محمد! إني سائلك وإني متشدد عليك

"O Mu<u>h</u>ammad! I have come to ask you some questions, and I am going to be harsh towards you."

Now look, he comes to the assembly [of Rasūlullāh ﷺ], before he can even sit down he asks the question:

من المحمد منكم؟

Who is Mu<u>h</u>ammad from among you?

And when he is shown who Rasūlullāh ﷺ is, he says:

إني سائلك

I have come to ask you some questions.

And how is he going to pose the questions?

وإني متشدد عليك

I am going to be harsh towards you.

What reply does Rasūlullāh ﷺ give to him? Just listen, and read about it in the books as well. What does Rasūlullāh ﷺ say?

سل ما تشاء

You may ask whatever you want.

Rasūlullāh ﷺ did not get angry. If it was me or you, we would have said: “Get out from here, you uncouth person. Don’t you have any manners? Is this how you speak? Don’t you know how to behave in an assembly? You entered here without offering *salām*, and you started speaking while you were standing!? Is this how you speak? Is this the manner of speaking?”

This is how we would have responded. But Rasūlullāh ﷺ did not respond like this. This is the level of the Prophets’ عليهم السلام forbearance. They would not permit anger to even come close to them. And this is exactly what Rasūlullāh ﷺ is saying to his followers – to the Sahābī رضي الله عنه [mentioned at the beginning]. How long was the advice which Rasūlullāh ﷺ gave to him? It was just one sentence, because the Sahābī رضي الله عنه requested a short and concise piece of advice.

Be mindful of time when advising

Maulānā Taqī ‘Uthmānī Sāhib *dāmat barakātuhum* writes: It is not bad for someone to say to another: “Give me a short piece of advice.” It is possible the poor person is engaged in some work, does not have a lot of time at his disposal, but wants to hear some advice from you. So if anyone makes such a request, it is neither wrong nor against etiquette. Sometimes we say to someone: “Hadrat, give us some advice.” Now Hadrat starts a long talk, and in the meantime,

the train is about to depart, it is time for the car to leave, but he continues with his talk. The poor people are left in a quandary, and are thinking of a way of coming out of this dilemma.

I had the opportunity of accompanying Hadrat Maulānā Siddīq Sāhib Bāndwī *rahimahullāh* on several journeys. Hadrat's journeys used to be very quick, and he would travel to several villages in a single day. We used to say to him: "Hadrat, just give a three minute talk." Hadrat would respond by smiling. Sometimes, we would say: "Hadrat, give a two minute talk today." Hadrat would reply: "Very well, I will speak for two minutes." On several occasions I said to him: "Hadrat, you will speak for two minutes today, and it will be followed by a two minute *du'ā'*, because we have to proceed on our journey." And so, Hadrat would confine himself to 2-3 minutes. Those who are the *kāmilīn* (the elders who reached a high level of piety) are fully aware of the conditions and circumstances. They know where to speak and how to speak. They give due regard to the conditions and situations.

The forbearance of Imām Abū Hanīfah *rahimahullāh*

First incident

Hadrat Imām Abū Hanīfah *rahimahullāh* whose Hanafī *madh-hab* we all follow was blessed with a very lofty position from Allāh سبحانه وتعالى. Imām Sāhib was no ordinary person. Not only did he hold a lofty

position in knowledge and piety, but also enjoyed a lofty position materially – he was a big businessman in his city. He had a massive fabric business. He was not a shrewd *maulwī*. A person followed him out of the musjid and began hurling verbal abuses at him. Imām S̲āh̲ib listened to everything silently and continued walking. The person also walked with him and continued hurling abuses at him. They eventually reached a point on the road where each one's house was in a different direction, and each one would have to head towards his respective house. H̲ad̲rat Imām Abū H̲anīfah *rah̲imahullāh* stopped at that point and said: "Brother, my path is changing now. If there is anything else in your heart which you would like to say to me, you can say it. I will wait here so that you can fulfil your wish and speak as much as you like." The person was greatly ashamed when he heard this.

Second incident

Imām S̲āh̲ib used to remain awake the entire night. He used to commence optional (*nafl*) s̲alāh after *ʿishā* and continue until *fajr*. And he set aside a short while from *z̲uhr* to *ʿas̲r* to take a siesta (*qaylūlah*). The morning was spent teaching, issuing *fatāwā*, sitting with his students and investigating and researching different issues and rulings.

Imām S̲āh̲ib was walking on one occasion when an old woman began calling out: "O brother, here is Imām Abū H̲anīfah who spends the entire night

performing salāh before Allāh سبحانه وتعالى, and performs the *fajr salāh* with the *wudū'* of the *'ishā salāh.*" On hearing this, he said to himself: "I sleep the entire night, yet this woman has such good thoughts about me [that I remain awake the entire night]!? *Allāhu akbar!*" Consequently, he immediately adopted the practice of remaining awake the entire night and continued in this way for forty years.

Now try to understand the situation of a person who remains awake the entire night, and sleeps for a short while between *zuhr* and *'asr*. Hadrat Imām Sāhib came out of the musjid for his *qaylūlah*. He went upstairs to his room, and lied down on his bed when someone knocked loudly on his door. Imām Sāhib goes downstairs, opens the door, exchanges *salām* with the person, and asks him: "What can I do for you?" He replies: "I have come to ask you a *mas'alah* (a ruling)." Imām Sāhib says: "Ask." He says: "I forgot [what I wanted to ask]." Imām Sāhib says: "No problem. When you remember, you must come and ask me." Saying this, Imām Sāhib goes upstairs again and closes his door. He is about to lie down, and someone knocks on the door again. Imām Sāhib goes downstairs again and asks the person: "What can I do for you?" He says: "I had come to ask you a *mas'alah* but I forgot what I wanted to ask you. As I was walking away [from your house], I remembered what I wanted to ask. So I came back. But as you were coming down the stairs, I forgot the question again."

This happened two times, but Imām S̲āh̲ib said the same thing to him: "When you remember, you must come and ask me." The person departed. Imām S̲āh̲ib had just lied down when the person knocked on the door for a third time. Imām S̲āh̲ib goes downstairs again, and this time, the person poses the question to him. His question was this: "When a person passes stool, what is the taste of the excreta? Is it bitter or sweet?"

Now just think for yourself, it is the sleeping time of a person [who does not sleep at all at night], and this person disturbed Imām S̲āh̲ib two times in this way.

Imām S̲āh̲ib says to him: "Brother, if the excreta is moist, it is sweet. And if it is dry, it is bitter." He asks: "How do you know? Did you taste it?" Imām S̲āh̲ib says: "You do not need to taste everything to know its taste. Your intellect can also teach you such things. When excreta is moist, you find flies sitting on it. But you do not find flies sitting on it when it becomes dry. This is how I gauged the difference."

The person then held Imām Abū H̲anīfah's feet and sought his forgiveness. He added: "I neither needed to ask you this question nor did I forget [when I said that I forgot what I wanted to ask]. The fact of the matter is that I have been defeated." Imām S̲āh̲ib asked: "How have you been defeated?" He replied: "I have a friend with whom I was arguing a point. I was saying to him that Sufyān Thaurī is presently the most

forbearing and tolerant person in the world. But my friend said no, Imām Abū Hanīfah is the most forbearing and tolerant person in the world. I came to test you. After testing you, I accept defeat at the hands of my friend. I ask you to forgive me for having disturbed you in this way."

We are left astounded when we read such stories. They were such great personalities and yet Allāh ﷻ blessed them with such forbearance!? Despite hearing such insolent and rude statements, they did not get angry in the least. This, in essence, is what Rasūlullāh ﷺ taught.

Treatment for anger

My brothers! We become angry too often. We beat and scold our children over trivial matters. We hurl verbal abuses at our wives. We chase them out of the house. We are too harsh on our students. They commit a trivial mistake and we act harshly towards them. Hadrat Thānwī *rahimahullāh* emphasised this repeatedly: Those who wish to tread the path of *sulūk* (*tasawwuf*, Sufism), those who frequent the *khānqāh*, and those who remain in the company of the pious must endeavour to remove anger from their temperament. The treatment for the removal of anger is provided in the Qur'ān and Hadīth. We are shown how to react when we become angry.

Allāh ﷻ and Rasūlullāh ﷺ provided us with a remedy for this ailment. Allāh ﷻ says in a verse of the Qur'ān:

فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

"Seek refuge in Allāh from the accursed Satan."

So an easy prescription for us is to seek refuge in Allāh ﷻ from Satan. If a person seeks refuge in Allāh ﷻ, and reads:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

It will be the greatest weapon against Satan laying his trap for the person. Anger is from the mischief of Satan. So if a person reads:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

His anger cools down. Since this is a mischief from Satan and a type of heat rises up from within man and goes up to his brains through the delusion of Satan, one treatment which we are provided with is to read:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

The other treatment is provided to us by Rasūlullāh ﷺ in the Hadīth. Rasūlullāh ﷺ said that if a person is standing [while anger overtakes him], he must sit down. If he is sitting, he must lie down. We notice that when a person becomes angry while he is lying down, he sits up. If he was sitting, he stands up. This then progresses to his folding his sleeves [demonstrating his readiness to fight]. Thus, a person rises and comes up when

he is angry. Rasūlullāh's ﷺ treatment for this is for the person to do the opposite. If a person is standing when he gets angry, he must sit down. This is a psychological treatment. Alternatively, the person must perform *wuḏū'*, drink water, walk away to perform *wuḏū'* and perform it, or lie down if he is sitting. This is the second type of treatment.

The Arabs have the following way of treatment: If a person gets angry and two people are fighting against each other, a third person comes to them and says:

صَلِّ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

"Send salutations (*durūd*) to the Prophet ﷺ."

The person will read the *durūd* and his anger will subside. I have seen this specifically among the Arabs. So *durūd* is also effective in cooling anger.

The person must think to himself thus: I am becoming angry at this person and hurling abuses at him. The anger of Allāh ﷻ is very much greater than me. I have become angry and am trying to squeeze his neck because of it, I am holding him down, I am hitting him. If Allāh ﷻ were to become angry at me, what will my condition be?

The person must immediately think of Allāh's power and His wrath. This is also a treatment taught to us by Rasūlullāh ﷺ. It is related in a

Hadīth that Hadrat Abū Bakr ﷺ was becoming angry at one of his workers and he was getting quite worked up. He uttered a few sharp words. Rasūlullāh ﷺ was approaching from the rear, and Hadrat Abū Bakr ﷺ was not aware of his arrival. Rasūlullāh ﷺ noticed his rage, and said:

الله أقدر عليك منك عليه

"Allāh ﷻ has more power over you than you have over him."

This is a very eloquent statement:

الله أقدر عليك منك عليه

O Abū Bakr! Allāh ﷻ has more power over you than what you have over this slave.

Rasūlullāh ﷺ reminded him of Allāh's greatness. Hadrat Abū Bakr ﷺ turned around to see the speaker and saw Rasūlullāh ﷺ. His anger cooled immediately, and he let go of the slave at once.

Rasūlullāh ﷺ said to him: O Abū Bakr! Remember this: Allāh ﷻ has more power over you than what you have over him.

When a person becomes angry at another, or starts rolling up his sleeves [with a view to striking another], he must think to himself: Allāh ﷻ has much more power over me. What will I do if Allāh ﷻ were to seize me in this way?

On another occasion, Hadrat Abū Bakr ﵁ was speaking in harsh tones to one of his slaves. When Rasūlullāh ﷺ heard them, he made a unique statement. He said:

لعاني وصديقي كلاَّ ورب الكعبة

"A person who curses while enjoying the lofty position of *siddīqīyyat* (a person who has established a special bond with Allāh ﷻ by virtue of his honesty and integrity)?! By Allāh, these two qualities cannot be found collectively in the same person."

Hadrat Abū Bakr's ﵁ heart must have trembled on hearing these words of Rasūlullāh ﷺ. Look at how Rasūlullāh ﷺ corrected and trained him. From this we learn how vigilant Rasūlullāh ﷺ was over every action of the Sahābah ﵃. This ought to be the condition of the *'ulamā'* and pious elders. When they see anything improper from those who are in their charge, they must bring it to their attention and warn them against it.

I personally witnessed how particular our pious elders were on even the most trivial matters, and how they used to draw attention to them. I wrote a letter to Hadrat Maulānā Masīhullāh Sāhib *rahimahullāh* on one occasion. I was in a hurry when writing this letter, and one of the sentences which I wrote was this: "By the grace of Allāh." In his reply, Hadrat drew a line after the word "Allāh", and wrote "Allāh Ta'ālā" in the margin. Hadrat was actually teaching me that when we

write the name of “Allāh”, we must add “Taʿālā” to it. We must not write “Allāh” alone. We must always be mindful of Allāh’s ﷻ greatness.

I realized one important thing from this, viz. we are always in need of the words of advice and guidance of our pious elders. We hasten and rush in carrying out our tasks. Hadrat used to receive 50-60 letters daily. I was astonished at his attention to such a “small and insignificant” matter. He considered it a mistake because it shows disrespect to the greatness of Allāh ﷻ. It is therefore necessary to remain in the constant company of *ʿulamā’*, and to correspond with them.

Just recently I was on a journey with Hadrat Maulānā [Hājī] Fārūq Sāhib [*rahimahullāh*] of Sukkhur. I was going to sit in the car, and Hadrat was going to sit in the front. There was no else sitting in the car. I went into the car first and Hadrat went in immediately with me. The moment he entered the car, he said *as-salāmu ʿalaykum.*

On another occasion also, Hadrat got into the car first and said: *“as-salāmu ʿalaykum”*. There was no one in the car at the time when he got into it. He then said to me: “Maulwī Sāhib! When we enter our house or our room, we have to say *as-salāmu ʿalaykum* because there is the possibility of *sālihīn min al-jinn* (pious and righteous jinn) being present in the house. We make *salām* to them with the intention of their being such

creations who have a bond with Allāh ﷻ. Even if there is no one in the house, we are taught to say *as-salāmu ʿalaykum*. A car in which we enter also falls under the ruling of a room. So we must say *as-salāmu ʿalaykum* when we enter it."

These are the things which we are able to learn. We are in need of the words of advice of our pious elders throughout our lives. Remember this well: a person must never consider himself to be perfect; he must always consider himself to be in need of guidance. Our *nafs* cannot be rectified and reformed without remaining in the company of our pious elders, and submitting ourselves to their service. We must remain in the company of those whom the pious elders trained in every aspect of life. Friends, we cannot practise on the Sunnah without this.

Hadrat ʿUmar ؓ saw a gutter for water in Musjid-e-Nabawī. He asked: "Whose gutter is this in Musjid-e-Nabawī? Who placed it here in Musjid-e-Nabawī?" Hadrat ʿUmar ؓ was stern in his temperament. He said: "Remove it at once." It was removed. Hadrat ʿAbbās ؓ heard that Hadrat ʿUmar ؓ ordered its removal. And it belonged to Hadrat ʿAbbās ؓ. He went to Hadrat ʿUmar ؓ and asked: "O ʿUmar! Why did you order the removal of the gutter?" He replied: "This is a musjid, it is not your house." Hadrat ʿAbbās ؓ asked: "Do you know who had placed it here? It was placed here through the permission of Rasūlullāh ﷺ. It was he who permitted me to place it here." Hadrat ʿUmar ؓ came to attention immediately and realized his

mistake. He thought to himself: "If it was placed by the permission of Rasūlullāh ﷺ, how could I hasten and order its removal?" He had to correct and rectify himself, so he said: "O ʿAbbās, come with me." They went near the wall and he said to him: "Climb on my back and place the gutter as it was." H̲ad̲rat ʿAbbās ؓ said: "O Amīr al-Mu'minīn! There is no need to do all this. I will ask someone else to place it." H̲ad̲rat ʿUmar ؓ said: "No, I committed a major mistake. I removed it in my anger without asking who had placed it here. And you are saying that Rasūlullāh ﷺ permitted it to be placed here. Now who am I to remove something which was placed by Rasūlullāh ﷺ?" This is the real meaning of love for the sake of Allāh ﷻ and dislike for the sake of Allāh ﷻ.

Every deed of a believer is for Allāh ﷻ

It is mentioned in the books that if a person possesses four qualities, he has perfected his īmān:

من أعطى لله ومنع لله وأحب لله وأبغض لله قد استكمل الإيمان، أو كما قال عليه الصلوة والتسليم.

The person who gives for the sake of Allāh, refuses for the sake of Allāh, loves for the sake of Allāh, and dislikes for the sake of Allāh has sought to perfect his īmān.

There is one thing we must always keep in mind: A person is not intrinsically vile and wicked; his

deeds are evil. We should therefore not dislike or abhor a person himself. In fact, we cannot even bear malice towards the unbelievers (*kuffār*) – we can abhor and dislike their unbelief (*kufr*). Our pious elders give us the following example: The leader of the martyrs, Hadrat Hamzah ؓ, was martyred in the battle of Uhud. He was martyred by the spear which was thrown by Wahshī, who became a Muslim later on. After Hadrat Hamzah ؓ was martyred, Hindah, the wife of Abū Sufyān, who harboured malice towards Hadrat Hamzah ؓ since before, came to his corpse, removed his liver and chewed it. She cut off his ears and nose [i.e. she mutilated his body]. Rasūlullāh ﷺ was greatly hurt by this. But when these two people embraced Islam later on, we both refer to them as *radiyallāhu ʿanhu* and *radiyallāhu ʿanhā*.

Our pious elders say: Rasūlullāh's ﷺ uncle was treated in this brutal and cruel manner. But when these two came to embrace Islam at his hands, Rasūlullāh ﷺ said: "All is forgotten. However, when I see you, it refreshes memories of my uncle. So do not come directly in front of me." Rasūlullāh ﷺ forgave both Wahshī and Hindah. Our pious elders prove from this that love and hatred must be solely for the sake of Allāh ﷻ.

When is anger desirable?

If we become angry at someone, it must be solely because of a shortcoming in fulfilling the right of Allāh ﷻ. At times it becomes necessary for us to become angry at someone, at our children, our

students, etc. Allāh placed this quality of anger in man so that he could use it at the time of jihād. If someone disobeys Allāh or creates obstacles in the cause of Allāh, our īmān is spurred on and we think: "This person is causing harm to Allāh's servants, or his creating obstacles in the cause of Allāh." If the quality of anger was not found in us, we will not be able to defend Islam. Anger is therefore desirable in some instances and places. But it has to be used in the right places. We must become angry for the pleasure of Allāh, and there must be a balance and moderation in it.

The story of Hadrat ʿAlī

This story of Hadrat ʿAlī is a famous story. You must have heard it several times from the *ʿulamā'*. Hadrat ʿAlī was sitting on the chest of a Jew and was on the verge of killing him when the Jew spat on his face. The moment he spat on him, Hadrat ʿAlī stood up and released the Jew. People asked him the reason for doing this, because he already gained control over him and was on the verge of slaughtering him. He replied: "When I initially wrestled him and was on the verge of killing him, it was solely for the sake of Allāh. But when he spat on me, I immediately realized that if I were to kill him now, my desire to exact revenge might be intermingled in this intention of mine. [I therefore released him]." Allāh is the greatest.

Forbearance of our pious elders

The students of Dār al-ʿUlūm Deoband led a major protest in 1959. I was present there at the time. When the teachers intervened after about a week, the protest came to an end. Hadrat Maulānā Qārī Tayyib Sāhib *rahimahullāh* was the principal at the time. He entered the Dār al-ʿUlūm, assembled the students in the Dār al-Hadīth and addressed the students. Allāh ﷻ had blessed him with unique forbearance, and bestowed him with matchless qualities.

Hadrat addressed the students saying: "Brothers! Whatever you did was done out of your immaturity and ignorance. It is solely the grace of Dār al-ʿUlūm that you gathered here again despite all the mischief which you committed and the statements which you made against me. And here you are seeking pardon from me. One cannot hope for such remorse from university students. It can only come from the students of Deoband."

He then made another statement: "When your protest was in full swing and you were delivering speeches over the loudspeaker against us, I used to leave my house and come to the Dār al-ʿUlūm. I would examine my heart to check if the desire for revenge was in me or not. All praise is due to Allāh, although I was saddened by your behaviour, I was never overcome by the desire for revenge."

Allāh ﷻ had blessed him with unique and astonishing forbearance. He actually developed this quality by remaining in the company of H̲ad̲rat Thānwī *rah̲imahullāh*. As long as we do not remain in the company of our pious elders and rectify ourselves, these qualities cannot develop in us. It will be an excellent achievement for a person to gain control over his anger, use it at the right places, and to abstain from it when he realizes that it is being used in the wrong place.

Every act must be for Allāh ﷻ

Friends! The heart of a Muslim ought to be absolutely clear and pure. His bond with anyone is solely for Allāh ﷻ. His displeasure is solely for the sake of Allāh ﷻ. When he gives, he does it solely for the sake of Allāh ﷻ. When he withholds, it is solely for the sake of Allāh ﷻ. Every deed and every act of a person are dependent on the pleasure of Allāh ﷻ. If he sees an act will earn the pleasure of Allāh ﷻ, he does it. If he sees it will earn His displeasure, he abstains from it. May Allāh ﷻ enable us to live our lives in this way.

Brothers! Coming here to the *khānqāhs*, remaining in the service of the pious elders, and rectifying ourselves are all done with the intention of purifying our hearts. May Allāh ﷻ inspire us to practise. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE TEACHINGS OF THE QUR'ĀN AND OUR INATTENTION

بسم الله الرحمن الرحيم

الحمد لله الذي نحمده ونستعينه، ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيّئات أعمالنا، من يهده الله فلا مضل له ومن يضلله فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا ومولانا محمدا عبده ورسوله أرسله الله تبارك وتعالى إلى كافة الناس بشيرا ونذيرا وداعيا إلى الله وسراجا منيرا، أما بعد!

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم
﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ الَّذِيْنَ هُمْ فِيْ صَلاَتِهِمْ خَاشِعُوْنَ﴾
صدق الله العظيم

Respected *'ulamā'*, elders and brothers. I am a student residing in a small village in India. I spent the major portion of my life in *madāris*. I had the opportunity of intermingling with my teachers. Allāh سبحانه وتعالى then gave me the ability to serve the students for some time. I make *du'ā'* to Allāh سبحانه وتعالى to enable me to fulfil the remaining days of my life in the service of His *dīn*, and to accept whatever services I rendered thus far. Āmīn.

Allāh ﷻ was extremely affectionate towards this *ummah* by sending a glorious book like the Qur'ān via Mu<u>h</u>ammad Rasūlullāh ﷺ. It is a most magnificent book regarding which there is no possibility of any doubt, and before which no falsehood can come.

The eloquence of the Qur'ān

Allāh ﷻ says:

﴿إِنَّهُ لَكِتَابٌ عَزِيْزٌ لاَ يَأْتِيْهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلاَ مِنْ خَلْفِهِ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ﴾

Look at the power and majesty of the words of the Qur'ān. Allāh ﷻ says that this book is "*ʿazīz*" (mighty, powerful). No falsehood can approach it from the front or the rear. It is a revelation from the *<u>H</u>akīm* (all-wise) and *<u>H</u>amīd* (the one worthy of all praise). The word *"<u>H</u>akīm"* means wisdom, insight, intelligence. The word *"<u>H</u>amīd"* refers to the Being who possesses praiseworthy and exemplary qualities, and the Being whose knowledge is incomparable. A Being possessing these qualities sent down a Book for the benefit of mankind.

Allāh ﷻ praises His book in this verse. Despite possessing such a magnificent book, it is extremely painful and sad to see this *ummah* wandering in deviation. If we ponder and reflect over the conditions which this *ummah* is experiencing throughout the world, we are greatly

pained and saddened by the fact that despite having such a magnificent book in our homes, we are not finding the path of success.

Every person desires the success of his own people. If Allāh ﷻ blessed a person with intelligence and knowledge, he decides to form an organization or a society. He thinks of ways of improving the lot of the Muslims. Each person thinks of ways for the success of his people. The nations of the world have progressed tremendously, while we are left behind. Muslims are in the millions but they have no value. We have to acknowledge this fact: If 5 000 Muslims are killed today in any part of the world, no one bothers about it. But if two people from any other nation are killed, all the radio stations, television networks, media, newspapers, and journalists of the world will speak out against this injustice.

Does the life of a Muslim have no value? Is this justice? What value do we possess? We are like:

غثاء كغثاء السيل

The foam and muck which accumulates on the surface of flood-water has no importance. When flood-water flows, the mud and dirt comes onto its surface. This is the condition of Muslims today.

Disregard for the Qur'ān

The only reason for this is that we have wrapped the magnificent Book which Allāh ﷻ gave to us in silken covers and placed it on a shelf. We read it occasionally as a source of blessing, or when someone falls ill. If the time of death draws near for our parents or grandparents, we will call a *h̲āfiz̲ S̲āh̲ib* and ask him to read Sūrah Yā Sīn for us. The Qur'ān was not revealed with the sole purpose of reading it so that the soul may depart easily. Friends, this is a book of guidance.

The purpose of revealing the Qur'ān

My beloved brothers! Rasūlullāh ﷺ came into this world and this Book was given to him to remove those who were wandering aimlessly in the darkness and bring them to the light of Allāh ﷻ.

﴿لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ﴾

So that you may remove people from the pits of darkness to the light.

There is not just one darkness but several in this world. Allāh ﷻ uses the plural *z̲ulumāt* when referring to darkness, but the singular *nūr* when referring to light. Light is just one. The truth which has come from Allāh ﷻ is only one. This Book was revealed so that we may remove the wandering multitudes of people from the pits of darkness and convey them towards light. Rasūlullāh ﷺ said:

يرفع به أقواما ويضع به آخرين، أو كما قال عليه الصلوة والسلام

"Allāh ﷻ shall elevate some nations through this Book, and abase other nations through it."

Allāh ﷻ will elevate the nation which reads the Book of Allāh, understands it, and practises on it. And he will abase and humiliate those who merely wrap this Book and place it on a shelf. These are the words of the Hadīth, they are not my own words. They are the words of Rasūlullāh ﷺ.

You and I – we all – have to place ourselves before the verses of the Qur'ān. We will have to look at ourselves before the verses of the Qur'ān and check what qualities and attributes are found in us.

Humility in salāh

I read the first verse of Sūrah al-Mu'minūn at the beginning. If you were to open the 18th *pārā/juz* of the Qur'ān, you will see these words of Allāh ﷻ in bold or large print:

﴿قَدْ أَفْلَحَ الْمُؤْمِنُوْنَ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خَاشِعُوْنَ﴾

"The believers who are humble in their salāh have most certainly succeeded."

Īmān is the prerequisite for salvation, it is the first requirement. Any act of worship devoid of īmān is not accepted by Allāh ﷻ. No matter how

much you give in charity, how much you prostrate, no matter how much you worship, and no matter how much services you render to the creation – if you have no īmān, it has no value whatsoever in the sight of Allāh سبحانه وتعالى. So the first condition is for a person to be a believer (*mu'min*). The second condition is for this believer to be humble and submissive in his salāh. We now have to gauge the extent of humility and submission in our salāh.

My brothers! We will have to see for ourselves, and each person will have to check his own self. We are not responsible for others nor can we understand what is in someone else's heart. None of us can pass a decision and say that a certain person did not perform his salāh with humility and submission. What right do we have to pass such a decision? But every person can examine himself and ask himself the question: How much of humility and submission is there in my salāh? At times, the condition of our salāh is such that we will perform the entire salāh behind the imām, we will complete it with him, and after making the *salām* we will not recall what sūrah was read in the salāh. At times the imām will complete the [four *rakʿat*] salāh after three *rakʿats*, and just one or two people will realize this error of the imām. People will ask each other whether this error was really committed. They do not know anything. Why is this? No sooner we raise our hands to commence the salāh, our minds go through their own programmes. We do not possess the prerequisite for success.

When is something ineffective?

My brothers! When a prescription is written by a doctor, the prerequisites for a cure is that all the ingredients which were prescribed by him must be found in the medication. Only then will the sick person be cured. If a person were to bring expired and out-dated medicines, they will not help even if they are taken for a full month. This is why people look at the expiry date when purchasing medicines.

Many years ago there was a drastic increase in the number of mosquitoes in India. The government contacted other countries and obtained D.D.T. powder from them. This powder was conveyed to all the towns and small villages of India. This powder was very pure, and I remember the first time when it was used. Not a single mosquito survived in our village. All the lizards and other insects also died. People were ecstatic. They considered this powder to be most effective in providing comfort to them because it killed all the mosquitoes.

But then it gradually became adulterated. People started adding lime and various other [cheaper] substances to it. Consequently, it became extremely ineffective. People would dust the entire house with this powder. The house will turn white because of it, but it did nothing to the mosquitoes or to the other insects. When we used to ask people the reason for this, they would reply: "Brother! These mosquitoes have become D.D.T.-

proof." But when further inquiries and investigations were made, it was learnt that this powder had been adulterated. We learn from this that when something is adulterated, it is not as effective as it ought to be.

The secret behind acceptance of salāh

Our salāhs are not pure. Once they became adulterated by our thoughts and worldly engagements, they cannot remain effective. A salāh will only be fully effective if it is performed before Allāh ﷻ with absolute humility and submission – as was the case with the salāh of the Sahābah ﷺ. When they used to commence their salāh, they would turn the full attention towards Allāh ﷻ and have total conviction that He will give them whatever they ask of Him after the completion of their salāh. They had absolute certainty in this.

It is stated in some Ahādīth that whenever Rasūlullāh ﷺ was faced with an important matter, he would hasten towards salāh (بادر إلى الصلوة). It was his noble habit to go to the musjid and commence salāh whenever he faced any hardship. On the occasion of the battle of Badr, Rasūlullāh ﷺ arranged the Sahābah ﷺ into rows while he proceeded to his tent. He commenced salāh and after performing two *rakʿats*, he raised his hands before Allāh ﷻ and displayed total submission to Him. He said: "O Allāh! I have brought this small group of followers and left them on the field. If

they are destroyed, there will be no one on earth to worship You."

The Sahābah ﷺ learnt this lesson from the Prophets ﷺ - whenever they had any need, they would perform two *rakʿats* of salāh and ask of Allāh ﷻ. But humility and submission has disappeared from our hearts today.

Our zakāh

The second prerequisite for success which Allāh ﷻ listed in this verse is:

﴿وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فَاعِلُوْنَ﴾

"They are those who give the zakāh."

How many Muslims are there today who pay their zakāh correctly? Here in England you find people conducting researches on everything. Every few days you find the results of these researches published in the *London Times* and other newspapers. They conduct researches on schools, on who is watching what on television, etc. etc. Just the other day a person in Leicester informed me that a research was conducted on which religious group's children watch the most television. They concluded that Muslim children watch the most television. This country has children who are Hindus, Sikhs, Christians and Jews. But Muslim children watch television the most. This is a deplorable situation.

We have to conduct a research to investigate how much of our zakāh is being paid, how is it calculated, and how is it spent? We may be calculating and taking out our zakāh, but the manner in which it is being spent is also of concern. My friends, Allāh ﷻ knows best. Many people give their zakāh to poor people so that the latter may do some work for them, and be at their beck and call. If they do not do any work for them, they say to them: "We will see you next year, you must come in Ramaḏān [I have nothing to give you at present]." This is what happens in our villages. I am not talking about this country. The moneys come from here [England], South Africa, Reunion, etc. to a person [in one of the villages of India]. He sees a few people who are eligible for zakāh. He gives this money [which came to him from others] to these people with the purpose of obtaining their services and favours. This is our method of zakāh. Thus, the prerequisite for success is missing. If this is going to be our situation, how can we be destined for success?

Abstaining from futile matters

Allāh ﷻ lists another prerequisite for success:

﴿وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ﴾

"Who do not pay heed to futile talk." In other words, the Muslims who turn away from futile activities will be successful.

At present, a major section of the *ummah* is engaged in futile activities. People sit and while away their time speaking about useless things. They sit in front of their televisions and waste away several hours in something which is absolutely futile.

Rasūlullāh ﷺ said in this regard:

من حسن إسلام المرء تركه ما لا يعنيه

"The excellence of a person's Islam lies in his abstaining from things which do not concern him."

Things which do not concern us include things which do not benefit us in this world nor in the Hereafter. They are of no use to us in this world and in the Hereafter. I see many youngsters in the villages who do not go to work, do not work the farms, and do not help in the shops. They are busy with their cricket match. No matter in which part of the world a cricket match is being played, we will see fifty youngsters at a time sitting around a radio. They spend the entire day listening to the cricket commentary over the radio.

There was an elderly person in our village who was very intelligent. He had a spiritual link (*taʿalluq*) with Hadrat Thānwī *rahimahullāh*. While sitting outside, he was watching these youngsters coming there for the past three days. He did not know the reason for their gathering there. On the

third day he called a few of them and asked them: "What were you doing here for the past three days?" They replied: "Don't you know that a match is being played between India and Pakistan?!" He asked them: "So what happened?" They replied: "The Pakistani team won the match." He asked them: "I see. And what did you get?" They all remained silent.

Here is an elderly man of a village who is able to understand that when someone sits in one place for three days from morning to evening [without doing anything], then it is most certainly a futile activity, it is of no use. Nations which remain engrossed in futile activities can never progress - this is a principle which applies to nations. My dear friends! Nations which possess vibrant intellects do not waste their time in futile activities. The youth of nations which have a task before them do not have such opportunities to while away their time.

An astonishing reply of an Ammani youngster

We had the occasion of joining a *jamāʿat* to Jordan. It was the day of ʿīd and I noticed a long line of youngsters outside a cinema. I was passing by and going to purchase something, so I stood near them for a while. I said to them: "You are wasting your money at the cinema while Israel is sitting on your chests." This was in 1968. I said to them: "Bombs are falling, your tents are being scorched, and here you are standing in a line to enter the cinema?!" One of them replied saying:

اليوم يوم العيد، وأمرنا رسول الله صلى الله عليه وسلم أن نفرح بيوم العيد

"Today is the day of ʿīd, and Rasūlullāh ﷺ ordered us to rejoice on the day of ʿīd."

This is the life of Muslims! I realized at that time that this nation is on the verge of destruction. I saw those tents in which the poor Palestinians were living. They were leaving their towns and villages and living in these tents. The tents were torn, their clothes were torn, there was no proper arrangement for their food; and here are these youth standing in a line to enter a cinema.

A story of an Israeli officer

There is a musjid in Amman by the name of "Musjid-e-Mahattah". When I was in this musjid, a Palestinian related this story to me. He said that it was compulsory for Israeli youth to enlist in the Israeli army. There was a wealthy person who had just one son. The father went to the officer in-charge and said to him: "I have just one son. Pardon him and give him a certificate exempting him from joining the army." The father also offered him a large amount of money if he did this for him. The officer replied: "Very well, come tomorrow with your son and the money as well. I would like to meet your son." He went with the money the next day and placed it on the officer's desk. He then introduced his son to him saying: "This is my son. Grant him an exemption from joining the army." The officer drew his revolver and shot him there and then. He said: "If a

section of Israelis obtain exemption for their sons by offering money, how will we be protected from these Arabs?" This is how the nations of the world prepare their youth.

Today the enemies have completely surrounded us from all sides like a group of hungry people who fall around a plate of food. On the other hand, Muslim youngsters are involved in drinking, cricket and other pleasures. They can neither wield a stick nor shoot with a gun. Whereas the Qur'ān placed the foundation for success on "those who pay no heed to futile activities".

These prerequisites are not found in us. We do not have humility and submission in our salāh, we do not pay our zakāh, and there is none among us who turns away from futile activities. A major section of the *ummah* is engrossed in futile activities. We have also brought items of futility into our homes.

A sorrowful state

Hadrat Naqī Mahmūd Sāhib *rahimahullāh*, who passed away recently, entered a house, and there was a beautiful vase of flowers placed on a large table in the sitting room. Naqī Sāhib asked: "Is this a water vase?" The people of the house replied: "Hadrat, we do not fill water or anything else in it." He asked: "Then what is there in it?" They replied: "It is merely placed here as a display." Hadrat said: "This is also *isrāf*

(extravagance). On one hand, our Muslims complain of not having sufficient money to send their children to school, and their daughters cannot get married. The poor people in our villages do not even own two sets of clothing. At times they do not have money for the burial of their deceased. The ox of a poor farmer dies and he does not have the money to purchase another ox to continue his farming. This is the condition of your relatives in the villages. Yet we place unnecessary items on display in our homes, and follow the fashion. This cannot be proof of success. We are engrossed in futile activities. It is difficult for such a nation to achieve success."

Hadrat Maulānā 'Alī Miyā [Nadwī's] expression of disapproval

My dear brothers! We have to examine in which direction we are heading. We have to check how we are spending every penny of ours. We waste thousands of rupees on canopies for weddings and other functions. Some of these monies are wasted away in matters considered to be our *Dīn*. Once there was a Sīrah Jalsah in Surat [India]. A huge canopy was constructed for this purpose. Numerous coloured lights and various other items of display were suspended and displayed on this canopy. Hadrat Maulānā 'Alī Miyā Sāhib [Nadwī] *rahimahullāh* came onto the stage. The moment he came onto the stage he said: "Bhāi! What is all this extravagance about? This *jalsah* is held to expound and explain the life of Nabī ﷺ, and yet the followers of this Nabī ﷺ are wasting

and destroying their money in this way!? How can this be even referred to as a Sīrah Jalsah?"

Our people have not yet understood where to spend their money and where not to.

Marble floors in the musjid, and tiles in the *maktab*

If I were to make a collection and build a musjid in my village, people of the neighbouring village will say: "There is such a beautiful musjid in Maulwī Sāhib's village. We will have to build a more beautiful musjid in our village."

I went to a small village on one occasion and asked the people: "How much did it cost you to build your musjid?" They replied: "Two million seven hundred thousand rupees." I said: "Brothers, you have built a musjid, very well. A musjid is the centre of Muslims and we have to build a musjid. But if you built a simple musjid for one million, you could have used the remaining 1.7 million for some other purpose which would have been of benefit to our Muslim youngsters who are wandering aimlessly."

I also visited the *maktab* of the same village. I saw tiles lying in one corner while the children where suffering because of the intense heat. No one was bothered about putting this right, yet we will certainly obtain marble for the musjid [walls and floors]." These are the useless things in which we become engrossed.

Brothers! We have to adopt intelligence and common sense. What is our *Dīn*? We have not even developed a correct understanding of our *Dīn*.

﴿وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ﴾

True Muslims are those who safeguard themselves from futile activities. What is the need to waste our money in this way? What is the need to waste our time and abilities in this way? Allah ﷻ blessed the Muslim youth and the Muslims in general with great capabilities. But millions and billions are being wasted on gambling, wedding decorations, and various other activities. It is most astonishing - has your money become so cheap!?

The character of Muslims is retrogressing

Nations of the world are disseminating items of play and amusement in the world so that the character of Muslims may become immoral. This is something to understand. These television and radio programmes are all conspiracies to lure the nations of the world into immorality. When a nation is lured into immorality, it can never progress.

You must have read this morning's *Jang* newspaper. Look at its editorial and see with what pain the editor wrote the first paragraph. He says that our entire education system has changed. Wealth has now become the mark of

respect, and we are no longer concerned whether this wealth is earned in a lawful or an unlawful way. The sole objective is to become wealthy even if we become morally bankrupt in the process. When nations become morally bankrupt, there can be no hope of their youth rising. When I read the article this morning, I thought of a line of poetry written by Amīr ash-Shuʿarā’ (the leader of the poets). A great Egyptian poet by the name of Shauqī is referred to as the “leader of the poets” by the Arabs. He said the following wise words many years ago:

إنما الأمم بالأخلاق – فإذا ذهبت أخلاقهم ذهبوا

Nations of the world rise through character. Nations of the world rise through lofty character. When their character [and morals] are destroyed, the nations are themselves destroyed. This is a principle which is applied to nations.

The lofty character of the Sahābah ؓ

The Sahābah ؓ - a group trained by Rasūlullāh ﷺ - possessed impeccable character. They could not be bought off by anyone. Rasūlullāh ﷺ instituted a social boycott against Hadrat Kaʿb ibn Mālik ؓ. It is a famous story related in *Bukhārī*. He did not take part in the expedition to Tabūk, so Rasūlullāh ﷺ ordered the Sahābah ؓ not to speak to him. No one spoke to him – even his relatives abstained from speaking to him. Rasūlullāh ﷺ eventually sent a message to his wife ordering her

not to speak to him. H̲ad̲rat Kaʿb ﵁ was very much disturbed by all this.

While he was going through all this, he received a letter from a Christian king with this message: "I have learnt that your leader has committed a great wrong against you. Come to us and we will accord you the respect you deserve." Just imagine the test and tribulation he must have went through. H̲ad̲rat Kaʿb ﵁ burst out crying, and said: "This king wants me to abandon my īmān." He burnt the letter, threw it into the fire, and began crying.

Brothers! If someone in our society were to boycott us and we were to receive a letter of this nature, we will leave immediately for that place. Today the condition of Muslims is such that they are prepared to sell their own people for their destruction. Rasūlullāh ﷺ nurtured the character of the S̲ah̲ābah ﵃ to the extent that they said:

يا رسول الله! بايعنا مشقة ومكرمة

"O Rasūlullāh! We pledge allegiance to you under all situations – at times of difficulty and during times of ease.

لو أمرتنا أن نخوض في هذا البحر لخضنا

If you order us to go into these oceans with our horses, we will do it. We will not bother about getting drowned or anything else befalling us. We

have already pledged our allegiance of total obedience to you.

When a nation possesses such character, it creates a revolution in the world.

When can the caliphate be established?

I was delivering a talk a few days ago in Leicester to some scholars. When I finished my talk, a youngster came to me. He probably belonged to Hizb at-Tahrīr. He asked me: "What is your opinion about the caliphate?" He was speaking in English and another person was translating his words to me. I replied: "Brother, it is most essential to establish a caliphate. There is no Muslim in the world who does not believe in the need for a caliph under which all Muslims live. It is most essential. This *ummah* cannot succeed without an *amīr*. But those who are standing up for the establishment of the caliphate will first have to promulgate the Sharīʿah and the caliphate on their selves. Our own salāh is not in order. We do not know anything about the Sunnah of Rasūlullāh ﷺ. Yet you and I say we must establish the caliphate. The Sahābah ؓ were first trained for thirteen years in Makkah, severe battles were fought, and Rasūlullāh ﷺ trained them so thoroughly that they were not prepared to move away from him at any price."

A delegation of *ʿulamā'* went to Hadrat Thānwī *rahimahullāh*. Hadrat Muftī Kifāyatullāh Sāhib *rahimahullāh* was also present. He said: "Hadrat,

we have come to you as a delegation because we desire the establishment of an Imārat-e-Sharʿīyyah (rule of the Sharīʿah) in India, and you be the *amīr* of the Muslims.” What an excellent idea! Hadrat Thānwī *rahimahullāh* replied: “Brother, it is an excellent idea but I have one question to you all. If I were to become the *amīr* after acceding to your request, and tomorrow I announce that all the Muslims of India must bring half their wealth and leave it here with me, will the people listen to me?” They all remained silent because they could not give him this guarantee that the Muslims are so obedient as to be prepared to come and give him half their wealth.

On the other hand, if Rasūlullāh ﷺ sat on the pulpit (*mimbar*) and made an announcement to the Sahābah ﵃, they would go immediately to their houses, bring whatever they possessed, and place it before him. Rasūlullāh ﷺ asked Abū Bakr ﵁: “What did you leave at home?” He replied:

ترکت الله ورسوله

“I left Allāh and His Messenger ﷺ at home.”

The example displayed by the Sahābah ﵃

My dear brothers! Rasūlullāh ﷺ trained an entire group which accomplished all this. We cannot even train individuals, yet we boast and brag. So I said to the youngster: “Brother! We certainly need a caliphate, but we will have to produce

individuals who possess strong character, who are prepared to sacrifice for the cause of Allāh ﷻ whenever the occasion demands it, who are prepared to spend all their wealth if there is a need for it, and are prepared to sacrifice their children if there is a need for them.

The Sahābah ؓ did not bother about their children for the cause of Islam. Hadrat Abū Bakr ؓ was eating one day. His son said to him: "Father! You had come under my sword in a certain battle [and I could have killed you], but I thought to myself that this is my father. So I lowered my sword and walked away without doing anything to you." Hadrat Abū Bakr ؓ had a morsel of food in his hand and was about to place it in his mouth. He put it aside the moment he heard this statement from his son, and said: "By Allāh, if you had come in front of me on that day I would have chopped off your head because you had come as an enemy of Muhammad ﷺ."

It is such people who can establish the caliphate. They are people who tremble and become restless when any act of Islam is abandoned. History has preserved their statements. Hadrat Abū Bakr ؓ used to tremble at the slightest defect in anyone's allegiance to Islam. He would not sleep for nights on end. He used to say:

أينقص الدين وأنا حي؟!

"Can any deficiency be allowed to creep into *Dīn* while I am alive?!"

We are Muslims and the Qur'ān is in our hands. Yet we permit deficiencies in our religion?! If we make a firm determination, the whole of Europe will embrace Islam. I can say this with absolute conviction.

Moral degeneration

The character of Muslims has really deteriorated. I come regularly here to Britain. This is my seventh trip and I have been to practically every locality. I have heard of brother and sister engaging in conjugal relations, father and daughter engaging in conjugal relations, and Muslim girls moving about unashamedly with non-Muslim boys. Just three days ago a person was crying before me. He is a *hāfiz* of the Qur'ān and used to study with me in Dhābel. He said to me: "Maulānā, my son took a girl with him and went away to London. I have a fifteen year old daughter who tells me that she has just one year left – when she turns sixteen, she will no longer pay any heed to me."

﴿وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حَافِظُوْنَ﴾

"And those who safeguard their private parts."

Another prerequisite for success is the protection of one's private parts. You can continue reading the Qur'ān – it is a clear and open book of Allāh ﷻ. The nation which safeguards its private parts can be successful. Look at how the Muslim youth

are whiling away their lives as and how they desire.

My brothers! We are wittingly shown pictures, images and advertisements in which women are naked. These people [the west] have reduced women to a commodity so that they may destroy the nations of the world. The nation which is controlling the entire world is a small nation. But their religious doctrine includes this view:

نحن شعب الله المختار

We are the chosen people of Allāh. And Allāh chose us to enslave all the other nations of the world. We will destroy their morals and leave them so that they always lag behind us forever and ever.

Muslims have to show some concern for the morals of their children. Nations are built through character and morals. If our youngsters are left roaming about with alcohol bottles in their hands, if other nations flirt with our young daughters, and they do not safeguard their private parts, they can never be successful. There is no dissent with regard to the teachings of the Qur'ān. You can continue reading it and studying its interpretations [and they will all teach you these same fundamentals].

Become wealthy, no matter how

﴿وَالَّذِيْنَ هُمْ لأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ﴾

"And those who are observant of their trusts and pledges."

Another prerequisite for success is the protection of one's trusts and observance of one's pledges. A Muslim must give some money – e.g. 50 000 rupees – to someone and see what happens. When he goes to the person to collect his money, see what reply he gets.

I happened to travel to a certain place. I met an old man and said to him: "It has been several years since you went to your hometown. You should plan a trip and come." He became very angry when I said this. I asked him: "Brother, what happened?" He replied: "I allowed a person to live in my house which I had in my village. When I went to India after three years, he did not even permit me to place a portable bed in the house. He made me sleep outside." This is the state of our trusts. Whereas the Qur'ān says that the sign of success is for us to return the trusts which are entrusted to us. A Hadīth states:

أَنْ تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا

"Handover the trusts to their lawful recipients."

Fulfil the promises which you make to people. At present, no one bothers about any pledge, no one

is concerned about fulfilling any promise, no one pays any importance to trusts, and no one is worried about fulfilling any responsibility. A person will devour whatever falls into his lot, and he will usurp wealth from wherever he likes. We have just one aim and objective, viz. we must become wealthy, we must possess exotic cars, and our children must enjoy a comfortable life even if their religious life is destroyed, even if we have to give an account for all this in the Hereafter. My friends! Remember, we will all be questioned on the day of Resurrection:

﴿لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ﴾

"You will most certainly be questioned on that Day about the bounties [which Allāh ﷻ bestowed to you]."

Rasūlullāh ﷺ said:

ألا كلكم راع وكلكم مسئول عن رعيته

"Listen carefully! Every one of you is a shepherd, and every one of you will be questioned about his flock."

If we earned money today and, in our greed for money, we did not bother about safeguarding our children, we did not pay any attention to their religious training, and they lose their īmān tomorrow, they become immoral tomorrow, they are destroyed tomorrow; then we will all be

questioned on the day of Resurrection. We will have to provide answers before Allāh ﷻ. We must show concern for this before death comes to us.

Our character and religiosity

My friends! Spend your wealth for your children's education and training. Vibrant nations place the greatest stress on education and character-building. Rasūlullāh ﷺ expressed two separate objectives of his prophet-hood. He said in one Hadīth:

إنما بعثت معلما

"I have been sent as a teacher."

He said in another Hadīth:

إنما بعثت لأتمم مكارم الأخلاق

"I have been sent for the perfection of noble character."

Thus, he was sent for the perfection of noble character among the people. To create good character among them. Now look at our education and look at our character. Yet we expect to achieve success in this world!? Brothers! This is difficult. There is a wonderful line of poetry in the Persian language:

"Do we desire for Allāh ﷻ to give us of this world while we rarely think of Him!?"

We hasten in performing our salāh, engage in Allāh's remembrance for a very short while, and yet we think to ourselves that we are the pious servants of Allāh ﷻ. A person wears a white turban – very good. I keep a beard and I think I have become very holy. Brothers, *Dīn* is not so simple. It is wrong for us to think like this. Remove such thoughts from your minds. *Dīn* is very wide-ranging and extensive. How are we serving the people of the world? How lofty should our character be? We are living in these countries [of Europe]. We must live with lofty character. We must present the character of Rasūlullāh ﷺ practically to them. If we do this, these nations will certainly be attracted to us.

A new Muslim woman's complaint

There are so many people today who are disgusted with their religion. A few days ago, the *Jang* newspaper published an interview which it had with a young woman. I read therein that a Greek girl said in the interview: "I embraced Islam recently. I used to attend church with my parents for the past 16-17 years. After observing everything that takes place there, I thought to myself that this religion is not right. It does not have any concrete evidence. I started studying Islam and after much study, my heart testified to the authenticity of Islam." She recently came to London for higher studies. She says: "When I look at the Muslims, I am greatly saddened because I do not see in their lives what I read in the books."

This is something for us to think about. People are embracing Islam but after seeing our actions, they are leaving it. We are big criminals, may Allāh ﷾ forgive us. We should not disgrace our *Dīn*. If we are not able to convince someone to embrace Islam, we should at least not be obstacles – through our actions - to someone who has embraced Islam. Our habit of speaking lies, our habit of cheating, and our habit of underhand transactions with the government have all given Islam a bad name. There are many educated people who do not consider it wrong to cheat the government.

Is the property of the British government lawful?

On one hand, our *'ulamā'* say to us: "Brothers! Do not devour the wealth of the government through unlawful means." On hearing this, some people respond very casually and say: "When these English people were in our country [India], they stole a lot of our wealth and brought it here. Why, then, should we not devour their wealth!?"

Allāhu Akbar! What reply will we give to Allāh ﷾? We are astounded at hearing such statements from Muslims. May Allāh ﷾ enable us to understand the Qur'ān. My brothers! Allāh ﷾ explained the prerequisites for success in these verses. Now pick up the Qur'ān yourself, look at its translation, and ask some *'ulamā'*, and you will realize that we are on the wrong path. We have not understood our *Dīn* correctly. We have

confined it to a few practices. We perform a few salāhs and a few ʿumrahs, and we consider ourselves to be very religious. Imām Ghazzālī *rahimahullāh* wrote that this is also a form of following the desires of one's self.

The situation in Germany

The Maulānā was just now speaking to me about Germany and the Muslims there. Our hearts were crying out for them. Eighty percent of the Muslims there are living in poverty. There is a need to send Qur'āns, there is a need to send clothes to them. We have to establish *madāris* there, we have to send people there to strive for the *Dīn* so that the *Dīn* of 80% Muslims is strengthened. In the meantime, we are performing ʿumrah after ʿumrah. Performing ʿumrah is an excellent form of worship. Someone will say that Maulwī Sāhib is stopping us from performing ʿumrah. But what I am saying is do not perform ʿumrah and send your money there instead. You can ask any *ʿālim* about the difference in reward between the two.

[There is a Persian saying]: If you go to a poor person and give your money to him, and help him to build his life, it is a *hajj-e-akbar*.

Where should we search for Allāh ﷻ? [A Hadīth-e-Qudsī states]:

أنا عند منكسرة القلوب

"You will find Me by those who are broken-hearted."

We can find Allāh by those whose hearts are broken. We cannot find Allāh in palatial homes and Mercedes cars. Allāh can be found by those with broken hearts. May Allāh bestow us with understanding of the *Dīn*.

Our negligence

My friends! Allāh gave us this great Book. Read the Qur'ān and understand it. The present condition of the *ummah* is that it neither wants to set aside five minutes to understand the Qur'ān, nor does it try to listen to the Hadīth. Our poor [Tablīghī] Jamā'at brothers are making an effort in the *masājid* and they request us to sit for a short while for the *ta'līm*, to listen to Hadīth for a short while. They read the Ahādīth of *fadā'il* (virtues) to us. But we do not have the time to listen to Hadīth for five minutes. We do not allow the blessed words of Rasūlullāh to fall in our ears. How, then, can we succeed?

The Sahābah did not have wealth and riches to fight the Persians, the Romans, and the Roman Empire. They did not have an army. When Allāh bestowed them with strong īmān, they were able to vanquish the whole world by virtue of that īmān. Historians are astounded as to how this happened. This was a nation which did not have food to eat. It was considered to be uncivilized. It was engrossed in internal wars. A poet would

stand up and speak in praise of his tribe. A poet of another tribe would dislike this. He will stand up and speak in praise of his tribe. And in this way, swords will be drawn. Sometimes, a camel would wander into the grazing land of another person, and swords will be drawn because of this. Wars will continue for forty years at a time over such trivial matters.

Rasūlullāh ﷺ converted this martial nation into a solid building which was fortified with lead. Rasūlullāh ﷺ strove to such an extent and caused such a major change in their minds that the class distinctions which were prevalent in Arab society were completely wiped out. In Arab society, it was impossible for a slave to mount a horse and ride by a Qurayshī leader. But Rasūlullāh ﷺ created a complete change in their mind set. One of the greatest Arab leaders – who was considered to be a senior leader even before Islam – was Hadrat ʿUmar ibn al-Khattāb رضي الله عنه. When he was in an assembly and Hadrat Bilāl رضي الله عنه entered the assembly, Hadrat ʿUmar رضي الله عنه would say:

جاء سيدنا

"Our master has arrived."

These are just two words, but a person is astounded at the transformation which Rasūlullāh ﷺ created in that society. Previously, one did not want to even set eyes on the slave. But now when he enters an assembly, a great

leader of the Quraysh – of whom people were terrified and regarding whom Rasūlullāh ﷺ said:

لو كان بعدي نبيا لكان عمر

"If there was to be a Prophet after me, he would have been 'Umar."

When he sees him entering, he says:

جاء سيدنا

"Our master has arrived."

Look at what a great change Rasūlullāh ﷺ caused in the mind-set of this nation!

Mental paralysis

My brothers! As long as we do not mould the minds of our children in these educational institutes, we cannot progress. It is essential for us to spend our money in this regard. We must sit down and think of all the most essential needs before us.

H̲ad̲rat Mufakkir-e-Islam 'Alī Miyā [Nadwī] *rah̲imahullāh* had come to Gujarat and saw many magnificent *masājid* under construction. H̲ad̲rat *rah̲imahullāh* made a statement in the Jāmi' Musjid of Surat: "Some communities suffer from mental paralysis." I remember this statement of his. He continues: "Me and you are not safe in this country as a nation. There is a large section

of the country which is conspiring to uproot the Muslims of this country. On the other hand, we are busy constructing large buildings. We do not know what the fundamental issues are, and what we should be doing.” Thinkers who are watching the rise and fall of the world are asking the Muslims: “Brothers, what are you doing? Look at the conditions around you! Look at what is being done to you. Look at how nations are destroying and annihilating the Muslims. The Serbs cast aside 5 000 corpses in an hour, and the media did not utter a single word. Are the Muslims here not hearing about what is happening to the Muslims? And we are still engrossed in our luxuries and comforts!? We have to shed tears of blood.

A lecture is a medication

My friends! I am repeating a statement of Hadrat ‘Alī Miyā Sāhib *rahimahullāh*. Hadrat Maulānā *rahimahullāh* said: “People think that some nice lines of poetry must be quoted in a lecture. I do not know poetry nor do I have a good voice. I am from a rural area, I am a villager.” Maulānā *rahimahullāh* said: “A lecture is bitter, it is a medication. We have to speak frankly to the people whether they like it or not. Whether it is to their liking or not. My friends! A lecture is not one where a person looks at the temperament of the people, and so he decides to relate a certain incident or certain poems which people like, and so they say: ‘*Mā shā Allāh!* Maulānā delivered a powerful speech.’ Instead, we advise a lecturer to

look at the illnesses which are found in people, to place his finger on their pulse. He must inform them of their wrong ways, the need to return to Islam, and the need to return to the ways of the S̲ah̲ābah ؓ. We do not study the lives of the S̲ah̲ābah ؓ and our youth do not know anything about any S̲ah̲ābī ؓ."

I was sitting in one place with some school children sitting near me. I asked them: "What are you studying?" One replied: "I am in the 11th grade." Another said: "I am in the 12th grade." Another said: "I am in the 9th grade." I asked them: "What work does your father do?" One of them replied: "He works in a certain collector's office." I said to them: "*Mā shā Allāh*! I am very pleased that you are in the 11th grade, you are in the 12th grade, etc. You all have very good names as well, and your fathers are also in good positions of work." I said: "The nation which forgets the history of its forefathers cannot enjoy any great status in this world."

These children of ours do not know who 'Umar Fārūq ؓ is. Our pious elders relate to us that their mothers used to read the stories of the S̲ah̲ābah ؓ to them at bed time. The sacrifices of the S̲ah̲ābah ؓ used to be read to them. The stories of the jihād of the S̲ah̲ābah ؓ used to be read to them. Stories from *Futūh̲ ash-Shām* used to be read to them.

There is a great scholar of Syria by the name of Shaykh 'Abd ar-Rah̲mān Ra'fat Pāshā. He

initiated an excellent series of books for Arab youngsters. It is titled *Suwar min Hayāt as-Sahābah* (Anecdotes from the lives of the Sahābah ﵃). Stories from the lives of the Sahābah ﵃ are related in a few pages. The author's Arabic is of a high standard, and each story is written in a very effective style. Anyone who reads it is bound to shed tears. Books of this nature should be written in the English language and distributed among all the Muslims. This is something which you have to do in this country [England]. Your children do not know Urdu, they do not know how to read Gujarati, they do not want to learn Urdu. They like to speak English. You should therefore prepare English books written in an influential and sweet style. Obtain the services of people and pay them to write the stories of the Sahābah ﵃ and distribute them among the people.

I had the opportunity of going to a place called New Germany [in South Africa]. A South African student took me to visit a school for little children. Although it was a school for little children, it was larger than this musjid. The school had a library, and children's magazines from throughout the world were placed in this library. Portraits of great people of the world were displayed on the walls. I thought to myself and said: "Look at the vast sums of money which this nation is spending on it's children's education and their indoctrination!" We do not give our children in our *makātib* any extra reading material which they could read in their spare

time. Whereas when these people give leave to their children, they receive reading material with beautiful prints and many pictures. They are instructed to read these when they go home. This is done to create a love for reading in them. On the other hand, we do not know how to create a yearning and desire for books and reading in our children. We see how these people do things but we do not learn from them.

O Allāh! Bless us with a trembling heart

We are living in these countries since a long time. We should have at least learnt how these people work on their children. May Allāh ﷻ bless us with understanding.

My friends! We have to open our eyes and minds. We have spoken a lot and we also heard many talks and speeches. It is now the time to act. The *ummah* is falling down. This is a fact and it is very painful. If we do not turn our attention to building our children, and do not concentrate on their character and morals, we will remain in loss. Nothing can be achieved when the youth of a nation are destroyed. We ought to have ensured our children obtain the highest levels of education here, have the spirit of Islam in them, and be able to go to work in other countries. But the opposite is happening: they are zero in high levels of education, but heroes in their spoilt character.

The other day we were travelling when we saw a Muslim girl who appeared to be a Gujarati girl

from her dressing. She was walking on the road hand-in-hand with a black youngster. I saw this the day before yesterday. I said: "This is the condition of our Muslims." This is very sad. No matter whose daughter she is, our hearts ought to tremble. We ought to lose our sleep just by thinking about which direction our people are moving towards. Despite this, we are sitting motionless and useless. The fact is that there is no trembling in our heart. This is what a poet was referring to when he said:

"May Allāh cause you to become acquainted with a storm, because there is no trembling in the waves of your ocean."

May Allāh ﷻ make us restless [with concern for the *ummah*] and create a trembling in our hearts. There is no burning emotion in us and feelings for our people have disappeared. Each person is worried about amassing for this world. May Allāh ﷻ forgive us and inspire us into action. Āmīn.

A poet says:

"It is through deeds that our world is made, and so is Paradise and Hell. This human being who is created from soil is neither an angel nor a devil."

وآخر دعوانا أن الحمد لله رب العالمين

THE IMPORTANCE OF FASTING IN THE LIFE OF MAN

بسم الله الرحمن الرحيم

أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم، قال تعالى:

﴿يَا أَيُّهَا الَّذِيْنَ آمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ﴾

وقال رسول الله صلى الله عليه وسلم:

من صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه، ومن قام رمضان إيمان واحتسابا غفر له ما تقدم من ذنبه.

صدق الله وصدق رسوله النبي الكريم، أما بعد!

Islam is a balanced religion

Respected elders! It is a great favour and bounty of Allāh ﷻ for having blessed us with a month like Ramad̲ān. Allāh ﷻ says in His Qur'ān that this month of Ramad̲ān which has been given to you and the fasting which has been made compulsory on you is not a new burden which has been placed on this *ummah*. Allāh ﷻ says:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ

"Fasting is prescribed to you as it was prescribed to those who were before you."

Our pious elders explain that Allāh ﷻ created a creation known as angels. Allāh ﷻ endowed them with a natural disposition to be absolutely obedient to Him, and to be engaged in His worship. They never disobey Allāh ﷻ.

لاَ يَعْصُوْنَ اللّٰهَ مَا أَمَرَهُمْ

"They do not disobey Allāh in anything which He commands them."

Mere thoughts of Allāh's ﷻ disobedience does not cross their minds. They are ashamed of His disobedience. It is not in their disposition to disobey Him.

Allāh ﷻ created another creation which is always anxious and restless. Their hearts never experience a quest for good.

Then there is another creation – humans – whom Allāh ﷻ created. Allāh ﷻ blessed man with astounding and unique abilities. Man possesses a carnal appetite and angelic qualities as well. The qualities which are in angels – the ability to turn to Allāh ﷻ, the ability to accept Allāh's ﷻ orders, the ability to recognize Allāh's ﷻ might, etc. – Allāh ﷻ created these in man as well.

Allāh ﷻ also placed animalistic qualities in man: he always likes good food and drink, he likes a

good place to live in, he must have a good shelter, etc. [Since man possesses both types of qualities], there was a need to create a balance in him so that he is able to establish a balance between the two. Many people abandon all worldly engagements, go into the jungles, cast the world aside, and become monks and hermits. This is not required in Islam. Rasūlullāh ﷺ said:

لا رهبانية في الإسلام

"There is not monasticism in Islam."

When man is overtaken by animalistic and satanic qualities, it creates corruption and confusion in the world. All the corruption in the world, all the fights which take place, and all other evils which occur are the direct consequence of animalistic qualities overpowering the mind of man. This was the condition of man before the commissioning of Rasūlullāh ﷺ as a Prophet: the angelic qualities in man had become weak, and the animalistic and satanic qualities had gained the upper hand. Consequently, they were attracted to things which were improper, and intensely attached to evils. The reason for this is that when animalistic traits take precedence, defects and flaws also appear good to them.

Fasting and man

When satanic and animalistic qualities gain the upper hand, various conditions and situations

come into existence which cause man to commit sins without his considering them to be sins. In fact, he is proud about committing them. Hadrat Maulānā Iʿzāz ʿAlī Sāhib *rahimahullāh* writes in the introduction to his book, *Nafhatul ʿArab*, that the Arab psychology had become extremely corrupt. The poets had reached such a level of deviation, that their poems used to be hung on the door of the Kaʿbah. When the mind-set of nations deteriorates to such an extent, Allāh سبحانه وتعالى sends Prophets عليهم السلام to the world. They are sent with the task of removing man from animalistic and carnal traits, conveying him towards angelic qualities, and to establish a balance in him.

Fasting is also prescribed for this purpose. The reason for making these fasts compulsory on us is to enable us to control our animalistic qualities, and to reign them in. Man must wittingly abstain from the things which are beloved to him and the things which he desires. For example, who does not like cold water on a hot day? Who does not like good food? But when man abstains from this cold water on a hot day after accepting it to be the order of Allāh سبحانه وتعالى, thinking to himself that he is fasting, he is not permitted to drink any liquid, if someone were to give you the best of foods and tells you to go and eat it in a particular room where no one will see you, you will not touch the food. The reason for not touching it is that you realize Allāh سبحانه وتعالى prohibited you from eating it at present. If you start abstaining from the things which you love and desire, there are many other things which are

abhorred and disliked by Allāh ﷻ. It will become very easy for you to give them up and abstain from them.

The benefit of fasting

Rasūlullāh ﷺ said something which I read before you:

من صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

"The person who fasts in Ramadān with faith and expectation of reward shall have his past sins forgiven."

The first part of this Hadīth mentions a person fasting in Ramadān with īmān (faith). What is īmān in this context? It means that the person must fast while having conviction that this is an order of Allāh ﷻ. The linguistic definition of īmān is:

الإيمان هو التصديق والتسليم

"Īmān entails affirmation and submission."

The Islamic definition of īmān is:

تصديق بالقلب وإقرار باللسان

"Affirmation with the heart and acknowledgement with the tongue."

In other words, a person must develop a firm conviction for something in his heart. This is īmān. The person must be absolutely firm to the extent that no matter in which direction the world moves, his heart is not prepared to submit to it. This was the nature of the īmān of the Sahābah ﷽. They used to believe in every single thing with the same conviction.

The pious elders state that if a person believes in the oneness of Allāh ﷻ, accepts His oneness, and says: "Muhammad ﷺ instructed us to believe in Allāh as one, and so, I am not accepting this. Rather, I believe in Allāh ﷻ through my intellect and my philosophy." Our pious elders state that there is no consideration for this person's īmān. His īmān is not accepted by Allāh ﷻ. As long as he does not believe and accept that he embraced īmān by believing in and accepting Muhammad Rasūlullāh ﷺ, it will not be valid. He has to posses this quality:

كل ما جاء به النبي صلى الله عليه وسلم

Belief in everything which the Prophet ﷺ came with.

Incorrect explanations of Islamic injunctions

At present there are many unfortunate Muslims who, after reading the books of the Englishmen, have developed strange ideas. Some of them say: "Brother, this fasting was prescribed in those early days when people did not have anything to

eat and drink, there was a shortage of food and drink, Arabs had very little food and drink, they were going through many difficulties in obtaining food and drink. This fasting became widespread among them so that they may get into the practice of being able to survive without some food. But now Allāh ﷻ has provided us with a lot of food, and opened the way for us. There is plenty of food in every house. What is the need to remain hungry now? There is no need to fast in Ramaḏān."

We also have Muslims making the following statements about s̲alāh: "There was no discipline among the Arabs. There was no system in their lives. They were a free nation. No one was prepared to listen to another. They were liberal minded and free thinkers. S̲alāh was promulgated to discipline and restrain them. They were summoned to the musjid five times a day, and they were made to stand behind a single imām in a row. But now people are educated, what is the need for them to perform s̲alāh? Now they must go to their offices [to work], lower their heads [in prayer] for a short while and their s̲alāh will be fulfilled."

We now have Muslims like this. We seek refuge in Allāh ﷻ from such statements and beliefs. There is a group in Pakistan calling itself the *Dhikriyah Firqah* (the *dhikr* group). They quote this verse:

إِنَّ الصَّلٰوةَ لِذِكْرِيْ

"Salāh is prescribed for My remembrance."

They say: Engage in *dhikr* and you would have fulfilled the alternative to salāh. There are such people on earth who provide such [incorrect] interpretations for Islam. My brothers, this is not Islam. Islam is what was brought by Muhammad Rasūlullāh ﷺ.

Correct your intention

Presently many articles in English periodicals are being written on the material and physical benefits of fasting. Books dedicated to this subject are written in the Arabic and Urdu languages. Some articles say that when a person fasts, his blood pressure is brought under control, such and such ailment is cured, the heat of the stomach is decreased, etc, etc. In short, many benefits are enumerated. If a person fasts with the intention of setting right his health, normalizing his stomach, or thinks to himself that he has been eating and drinking a lot for too long and if he fasts for one month, his digestive system will be set right, etc. then such a person will not receive any reward.

إنما الأعمال بالنيات

Deeds are judged by intentions…

So the intention of this person was to set right his stomach, and not to gain the pleasure of Allāh ﷻ. It is for this reason Rasūlullāh says:

من صام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

"The person who fasts in Ramaḏān with īmān and expectation of reward shall have his past sins forgiven."

In other words, together with īmān, Allāh ﷻ has ordered me to believe in His orders – irrespective of whether I understand them or not, whether my health improves or deteriorates. I must fast while believing in fasting to be an order of Allāh ﷻ. Only then will I obtain the true reward, only then will I be a genuine Muslim.

The effect of the environment on man's deeds

Look at how beautifully Rasūlullāh ﷺ placed these issues before us in small sentences and statements. My friends! Fast but while having īmān in Allāh ﷻ. Fast, but have hope for reward in Allāh ﷻ. Be convinced of receiving rewards from Allāh ﷻ for your fasts. Rasūlullāh ﷺ states in a Ḫadīth that Allāh ﷻ says: "Fasting is for Me and I become the reward for the fasting person." Allāh ﷻ will personally see to rewarding the person. We must have conviction in this when we keep our fasts. Sometimes, a person fasts in order to save himself from the criticism and disapproval of his fellow people. He thinks to himself: "The entire village is fasting. If I do not fast and someone sees me not fasting, he will say: 'You are a healthy and strong person, yet you are not fasting!? Are you not ashamed?' I rather fast as well."

An anecdote

I was travelling by train on one occasion. There was a person who was returning from Riyadh. I asked him: “Where are you coming from?” He replied: “From Saudi Arabia. I work in Riyadh.” I asked: “How did you find your stay there?” He replied: “When it is the month of Ramadān, I also have to fast.” This person was a non-Muslim but because he was in a society and environment of this nature, he was forced into fasting. He continues: “If I do not fast and the Saudi police see me, they will beat me because they do not know who is a Hindu and who is a Muslim. It became difficult for me to drink water in my office. I therefore started fasting and I enjoy it.” I said to him: “Why don’t you go one step further? Study the reason why these fasts are kept, bearing in mind the wonderful society and environment in which you are living.”

So I was saying, the society, environment and social order also have an impact on a person. Even if a person is in such an environment, he must make the sole intention of it being an order of Allāh ﷻ and an obligation from Him.

One of the objectives of fasting: Controlling one’s desires

Allāh’s ﷻ wisdom demands man to bring his animalistic desires under control. Our pious elders therefore say that we should fast in such a way that an effect of this is created within us. The

books of Hadrat Shaykh al-Hadīth Sāhib *rahimahullāh* which we read here repeatedly state: Do not fill the stomach to the extent of missing the actual object of fasting. If a person eats so much to the extent of making him lethargic the entire day, how will his animalistic desires be subdued?

At times a person eats so much in Ramadān that if he were to weigh himself after Ramadān and compare it to his weight before Ramadān, he will find it more after Ramadān than what it was before Ramadān. This is especially so in our Gujarat. A Hadīth states with regard to the month of Ramadān:

يزداد فيه رزق المؤمن

"The sustenance of a believer is increased in this month."

Our Gujarati's think that this Hadīth applies only to us. Since the sustenance of a believer is increased in Ramadān, our poor wives have to slog the entire day from morning to evening preparing various types of foods for us.

My brothers, these are things which cancel the purpose of fasting. Our pious elders did not fast in this way. May Allāh ﷻ reward our pious elders and *'ulamā'* for having explained everything to us.

So the purpose of fasting is to control our internal animalistic desires. Throughout human history,

whenever these internal desires gained the upper-hand, they caused corruption in the world, and this resulted in wars.

We like good food, good clothes, good cars, etc. What is the reason for a person accepting a bribe? Why does he speak lies? Something is worth fourteen rupees, and he claims that it cost him twenty rupees. The reason for doing all this is to acquire more and more wealth, to lead a more comfortable life, and for one's children to live a comfortable life.

The limit of greed

A near relative of mine was in hospital. A doctor said to a sick patient: "You have suffered from a major heart attack. You will have to obtain a 5 000 [rupee] injection." In actual fact, he had a gas problem, and was not a heart patient. This poor person went around taking loans, obtained the 5 000 [rupee] injection and presented it to the doctor. The doctor kept this injection aside, and administered a five rupee injection to this person. This poor villager did not know which injection the doctor administered to him – the one which he brought, or some other injection. And this is how our poor villagers are; they can neither read nor understand anything.

The doctor then sent the [5 000 rupee] injection to a chemist with this message: "You keep this injection, give me a certain amount of money for it, and keep the balance for yourself."

Coincidentally, the chemist to which he sent this injection was a relative of the sick man, and he thought to himself: This injection was purchased by my relative. He asked the doctor about it and he admitted his treachery.

Now look! Such educated and capable people are resorting to activities of this nature. They are doing all this because the animalistic instincts have overpowered their dispositions. If these instincts do not have the upper-hand, and there is a balance in the person's disposition, he will not resort to such treachery.

An incident

Hadrat 'Umar ﷻ was on a journey on one occasion. Now look at how Rasūlullāh ﷺ changed the mind-set of people. From this one example we can learn how Rasūlullāh ﷺ trained them and removed greed and covetousness from their minds. Hadrat 'Umar ﷻ was travelling and the provisions of his journey were all finished. On the way he met a shepherd and said to him: "Listen, brother. The provisions for my journey are finished. You are a shepherd. I would appreciate it if you could milk one of your goats and give me some milk to drink." The shepherd replied: "These goats do not belong to me. I am merely a shepherd. These goats belong to someone else, and there is no way I can provide you with milk from these goats." Hadrat 'Umar ﷻ wanted to test him and said: "Brother, I will show you a simple solution which will be of benefit to both of us. Sell

me one goat and I will give you the money for it. You will receive the money, while I will take the goat and proceed on my way. I will be able to drink its milk whenever I want. When your master comes and counts the goats, tell him that a wolf came and ate one goat. And this happens quite often."

On hearing this, the shepherd looked at Hadrat 'Umar ﷺ and said:

يا هذا! فأين الله؟

"If this is the case, where is Allāh? He is certainly watching us."

When I read this in the Arabic language, my hairs stand on ends and I get goose bumps.

يا هذا! فأين الله؟

In other words, this shepherd is saying to him: My master may not be watching me, and if I were to tell him that story [of one goat being eaten by a wolf], he will believe me. But how am I going to convince the Master who is watching from above?

When angelic qualities supersede a person, we see such great examples of īmān. Even if a person is in the desert and there is no one to see him, and no one to question him, his inner self tells him that he cannot do such a thing.

One of the objectives of fasting: Acquiring *taqwā*

The reason for the deterioration and evils which have crept into us and into our society is that these angelic qualities have become overpowered. If these angelic qualities can be redeveloped in us whereby we think that Allāh ﷻ is watching us, we are conscious of Allāh ﷻ, we think that Allāh ﷻ is standing before us – then my dear friends – we would have achieved our goal. This is why Allāh ﷻ says in the Qur'ān:

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

"Fasting is prescribed to you as it was prescribed to those who were before you so that you may develop piety (*taqwā*)."

Fasting is prescribed so that the fear of Allāh ﷻ may enter our hearts.

The method of developing *taqwā*

Doctor 'Abd al-Hayy Sāhib *rahimahullāh* was a senior *'ālim* and a great *walī* of Allāh ﷻ. He used to convey very valuable words of advice to people which were understood by ordinary educated people as well. Maulānā Taqī 'Uthmānī Sāhib writes: Doctor 'Abd al-Hayy Sāhib explained to me saying: "If a person is not able to develop the feeling that Allāh ﷻ is watching him because he cannot see Allāh ﷻ, then an easy method is that when he is about to commit any sin, he should at

least think like this: 'If my father was present before me, would I be doing this act?' A person should just imagine this."

The other thing which he said was: When you go to sleep, sit on your bed for a short while and think to yourself: I have died now. People are giving me a bath. They are now enshrouding me. They are lowering me in my grave. I am going to present myself before Allāh ﷻ in a short while.

The person must imagine this, and if he does it everyday and is particular about thinking about it for a short while, the quality of *taqwā* will develop in his heart, he will think of the Hereafter, and his heart will become strong. When a person becomes conscious of the Hereafter and develops the ability to imagine standing before Allāh ﷻ, he will remain on the straight path. All the corruption in the world is a result of disregard for the Hereafter. Disregard for the Hereafter causes a Muslim to aim a weapon at a fellow Muslim. It causes a Muslim to steal from another Muslim.

The limit of greed and covetousness

This is the condition of the majority of Muslims. I went to a musjid in America, removed my *sherwānī* (a long coat worn over a *kurtah*), and hung it near the *wuḏū' khānah*. A friend came to me and asked me softly: "Maulānā, is there any money in it?" I was proceeding to relieve myself, and I replied in the negative. Later I asked him: "Muẖammad Shafīq, why did you ask me such a

question?" He replied: "When anyone hangs a coat here, nothing inside it remains [it is all stolen]."

Now this is what I would like to tell you: If in any poor region of India, the child of a poor man steals, we will say they are poor people, they do not have any money. It is therefore not far-fetched for them to resort to stealing. But here [in the west], there is an excess of wealth, why is this happening here?

Once I was sitting in the Toronto musjid. A person who was a new Muslim came to me. He had embraced Islam just three days before. The unfortunate person came to perform salāh. He removed his coat and kept it one side. His motor car licence, some important papers and other valuables were in his coat pocket. All these items were stolen. Now just ponder – a British child or a Hindu child does not come into the musjid. It is only Muslims who come into the musjid. This is something to ponder over. Greed and covetousness has completely overtaken us. Akbar Ilāhabādī says in a poem:

"Do not examine mere appearances. Interact with people and you will learn the reality. You will learn what is going on and what is not."

We look at figures and say the Muslim population is so many million and so many million. Brother, at least interact with them and see how low the

level of īmān has gone, and how much the animalistic forces are increasing.

Good conditions on the outside, but internally corrupt

These are wealthy nations where people get good food to eat every day. Look at how much of bread is thrown away in the refuse bins. They have no poor people there. Whereas in our villages, you get someone or the other coming to beg. In Britain, South Africa, Europe and Canada I have seen people worrying about left over food and what to do with it?! If there is any religious-minded person, they will give it to him so that it will help him for a few days. Alternatively, they divide the left over food into smaller portions and send it to the neighbours. And I have seen many people emptying plates which are full of food into the refuse bins. There is a certain worm which is white in colour. I saw it in Canada. While sitting in my room, I saw someone taking a plate of food and giving it to this worm.

Now in a country where there is so much food, we still see our Muslim children stealing!? This is the animalistic quality which, when it gains the upper hand, destroys the society. At present, special efforts are being made to destroy societies and their morals. The television has been placed to destroy societies, and evils are disseminated through it. Evils have spread to the extent that youngsters are walking around with revolvers in their hands. They grow their hair long, have a

beer bottle in their hands, and walk about everywhere in this way. Many may think that they are carrying Coca Cola bottles, but they actually contain something else. They also fight and shoot at each other. Are they friends? These are animalistic qualities which have gained the upper hand over us.

The determination of the Jews

We have adopted all the means of committing sins. There are televisions in our societies and homes. Those Jews who are strict in their religion in America have not permitted televisions in their homes till today. You will be surprised if I tell you, they do not permit their children to play with Christian children. As for playing with our Muslim children, they totally prohibit them from doing so. They will not allow their children to attend Muslim schools, they will not allow them to attend Christian schools. They abstain totally from eating animals which are slaughtered by us or Christians. They have their own slaughtered animals, they have their own butchers who slaughter the animals for them. This is how firm they are over their own affairs. Yet, they are at the forefront in destroying the morals of the world.

My brothers! Allāh ﷻ has shown us a way to control our selves and to subdue our animalistic and satanic powers. The way is through fasting. A person must have īmān in Allāh ﷻ, believe that the order of fasting is from Him, and there is

benefit in it for us. Allāh ﷻ ordered us, and if we carry out this order, we will be rewarded. If a person fasts in Ramadān with the hope of being rewarded, all his sins are forgiven. In like manner, the person who performs the *tarāwīh salāh*, as per the Hadīth:

من قام رمضان...

"The person who stands before Allāh ﷻ in Ramadān with īmān and expectation of reward."

When a person becomes weak and the issue of "expectation of reward" becomes lax, he will go around asking in which musjid the *tarāwīh salāh* is completed in 20-25 minutes. People tell him that there is such and such musjid in which the *Hāfiz Sāhib* completes the *tarāwīh* very quickly, this person will go there on bicycle. This, in essence, is a weakness in īmān, it is a weakness in "expectation of reward".

This is because Rasūlullāh ﷺ said:

من قام رمضان إيمانا واحتسابا غفر له ما تقدم من ذنبه

"The person who stands [in prayer] in Ramadān with īmān and expectation of reward shall have his past sins forgiven."

Rasūlullāh ﷺ presented great facts in small sentences to us and departed from this world. It is our duty to ponder over them.

My brothers, there is a great need to refresh our īmān. There is a need to create a bond with Allāh ﷻ. We ought to have such a bond with Allāh ﷻ that no power in this world can sway us. Whatever Rasūlullāh ﷺ said is accepted and the truth. It is an order from Allāh ﷻ. Muslims must hold on to it whether they understand it or not. May Allāh ﷻ enable us to spend Ramaḏān in this way.

My brothers, this is a very valuable month, and every minute of it is valuable. We must make *du'ā'* Allāh ﷻ makes every minute of it valuable and profitable for us. When we complete the month, Allāh ﷻ must bring a change and revolution in our lives. The animalistic powers and traits which have gained the upper hand over us must be subdued and we must be able to visualize the Hereafter in our hearts.

وَالآخِرَةُ خَيْرٌ وَّأَبْقَى

"The Hereafter is better and more enduring."

On the other hand, these things of the world are neither better nor everlasting. They will come to an end in a few days. No matter how much money a person earns and accumulates, he has no guarantee over his life. These days, people are dying within minutes. Just four days ago we were travelling by road, when we heard an announcement of a certain person passing away. I asked: "Who is this person?" They replied: "He was such and such person." I asked: "Was he

sick?" They replied: "He was a tailor. He was busy sewing a trouser when he passed away."

My respected brothers! Allāh ﷾ has been extremely kind to us for having bestowed a sanctified month like Ramaḏān to us. The month of Ramaḏān is a very valuable month and a month of many blessings for the Muslims. Allāh's ﷾ mercy descends like a continuous pouring rain. This is a month of patience, and it is a month of acquiring *taqwā* (piety and Allāh-consciousness). All the pious and righteous personalities who passed from the very beginning of our history till today used to make preparations for this month long before its arrival. They used to spend every moment of this month by according full importance to it.

The need for the *khānqāh*

By the grace of Allāh ﷾, the system of the *khānqāh* has also been established in our Gujarat. People make special journeys so that they may remain engaged in the worship of Allāh ﷾ with focus and concentration. And this is the purpose of the *khānqāh*. When a person is at his house or in his business, he does not experience the focus which some people experience by remaining in the musjid. However, the first thing which is essential is for the person to have a correct intention before commencing. We have to question ourselves why we have come here? Before commencing any task, a person must check himself to see the purpose of his coming

here. All deeds revolve around the intention. There is a famous Hadīth and it is generally the first Hadīth to be quoted, wherein Rasūlullāh ﷺ says:

إنما الأعمال بالنيات

"Actions are gauged by intentions."

My brothers, if we come here with this intention: Allāh ﷻ gave us an opportunity, we have to value it, we will engage in His remembrance, we will recite the Qur'ān, we will engage in worship, we will turn our attention to Allāh ﷻ - then this is excellent. But if, even after coming to the *khānqāhs*, we maintain our attachment with worldly things, and we do not spend our time correctly, then this is a great loss.

This is the reason why our pious elders repeatedly say to us that whoever goes to the *khānqāhs*, he must spend his entire time in *dhikr*, recitation of the Qur'ān, and salāh. And if he gets tired, he must sleep. Hadrat Shaykh al-Hadīth Sāhib [Maulānā Muhammad Zakarīyyā] *rahimahullāh* used to repeatedly say this in the month of Ramadān: "If anyone does not have the strength to read the Qur'ān, to engage in *dhikr*, and if there is no strength in his body, he must sleep. He must not engage in any conversation with others. The harms of such conversations is that the person wastes his own time and the time of others as well."

Our pious elders sternly disliked futile conversations in this month. I am therefore saying this to you, my brothers. May Allāh ﷿ bless the coming of all of you who have come here, may He accept it, and may He make it a means for your salvation. But my friends, our time must be spent correctly. An entire programme is made stating that those who are in *iʿtikāf* should be awakened at a certain time. They are awoken at about 5: 00 a.m. so that they may relieve themselves, perform *wudū'*, etc. and upon completing all this, they may perform their salāh.

Allāh ﷿ descends at the time of *tahajjud* and He focuses His attention on His servants. When a person wakes up for *sehrī*, the first thing he should do is perform a few *rakʿats* of *nafl salāh*. He must engage in *duʿā'*, ask Allāh ﷿ for *taufīq* (inspiration to do good), he must ask for himself and for the *ummah* as well. He must then join in the food which the *madrasah* arranged for the *sehrī*. He must not remain engaged in salāh while the people are partaking of *sehrī*. We have to bear in mind that a programme has been set here. The moment a call is made, we must respond to it and join in the activity. If we have a few *rakʿats* remaining, we may perform them after *sehrī*. The time for *tahajjud salāh* extends until *subh sādiq* (true dawn).

We should not continue in our own tasks to the extent that we are repeatedly called and summoned to join in the activities. There is an appointed time for everything. The moment a

person is summoned, he must respond. He may eat as much as Allāh ﷿ inspires him to eat. He must make *duʿā’* to Allāh ﷿ to weaken the animalistic qualities which are within him. The animalistic qualities which overpower us are the very ones which cause our destruction. The month of Ramadān has been instituted to subdue our animalistic qualities. This [fasting] is the way to subdue animalistic and satanic qualities. The month of Ramadān must be spent with absolute devotion, and we must engross ourselves in salāh and *duʿā’* with full commitment.

The *adhān* is called out here at the time of *subh sādiq* and sufficient time is given thereafter for a person to perform his Sunnah salāh. The congregation commences thereafter, and you must join it. Do not leave out the congregation. And in Ramadān, do not allow yourself to ever miss the *takbīr-e-ūlā* (the first *takbīr* which marks the commencement of salāh). Many people do not pay attention to this. They do not leave out the congregation entirely, but certainly miss a few *rakʿats.* This happens occasionally in the *zuhr, ʿasr* and *ʿishā salāhs*. This is not appropriate. We must pay particular attention to performing salāh with *takbīr-e-ūlā.*

You then get time to rest. If you had remained awake at night, you may rest until 9: 00 a.m. You will be awakened at 9: 00 a.m. and you must make your necessary preparations in half an hour. The *kitāb* will be read until 11: 00 a.m. Do not stay away from this. Listen to the reading

with attention. Remain in the programme for as long as it takes. It will be for about one hour and forty five minutes. Listen to it attentively.

Thereafter, you must engage in your individual actions. You may read the Qur’ān or take a rest until the *z̲uhr s̲alāh*. There will be *khatm-e-khwājgān* after the *z̲uhr s̲alāh*. Those of you who were here before know what it is all about. There are some new brothers present. There will be a *duʿā’* after the *khatm-e-khwājgān* and this will be followed by a *majlis* of *dhikr*. Those of you who have been permitted by your *mashā’ikh* and taught how to engage in *dhikr* by them will engage in *dhikr*. The others may read the *tasbīh̲* or the Qur’ān. After the *majlis* of *dhikr*, you may engage in your individual actions. Some may want to read the Qur’ān, others may want to read a book, others may want to relax. Each one can do as he pleases.

When the time of *ʿas̲r s̲alāh* arrives, perform it and this will be followed by a *taʿlīm* (education) from a *kitāb*. It is necessary for all to take part. This continues till about ten minutes before *maghrib*. Listening to the books of the pious elders has a profound effect on man’s heart. It is said that listening to the books of Allāh’s pious servants being read is similar to sitting in their *majlis*.

When a person recites the Qur’ān, he must do so in an excellent manner. He must not read it at a very quick pace. He must read it with absolute

decorum and think to himself that this is the Book of Allāh ﷻ and His speech, Allāh's ﷻ attention is directed towards him, and He is listening to whatever he is reading. He must imagine that Allāh ﷻ is directly before him, and he is reading the speech of Allāh ﷻ, and the Book of Allāh ﷻ. This has a profound effect on the heart. As for those of you who are *ʿulamā'*, you must ponder over the meanings of the Qur'ān. The Qur'ān has a very strong connection with this month. That is why our pious elders used to give a lot of importance to its recitation in this month.

The *taʿlīm* will stop ten minutes before *maghrib* and you must all occupy yourselves in *duʿā'*. When the siren goes, we will partake of *ifṯārī* here while sitting in the rows. This will be followed by the *maghrib s̲alāh*, after which you must perform *awwābīn s̲alāh*. You may complete your eating after this, complete your other needs, and prepare for the *ʿishā s̲alāh*. The *adhān* for *ʿishā* will be called at 7: 45 p.m. and the congregation will commence at 8: 15 p.m. After the *tarāwīẖ s̲alāh* we shall have the *s̲alāt wa salām* and the recitation of Sūrah Yā Sīn. Each person must certainly read Sūrah Yā Sīn. This will be followed by the *s̲alāt wa salām* and *duʿā'*. We will then either read from a book or a talk will be delivered. These are all the programmes, please follow them strictly.

Be mindful of the musjid. We must be conscious of the fact that we are in the house of Allāh ﷻ. Even if we have to speak about an essential

matter or about a *Dīnī* issue, we must be aware that we are in Allāh's house, we are sitting in the house of Allāh ﷻ.

The other point we must be mindful of is that each of us has his own bedding – he must keep it neatly. It must not happen that when the *adhān* is called out, we hasten for salāh while our bed sheet is lying in one place and our pillow somewhere else. This is not correct. Hadrat Thānwī *rahimahullāh* used to strictly emphasize placing every item neatly. He used to say: "A Muslim is never disorganized. He is never undisciplined."

The moment you get up, roll up your bedding so that you neither inconvenience any person performing salāh nor any onlooker. Some people have very sensitive temperaments and are greatly disturbed on seeing things lying around. You must have heard the story of Hadrat Mirzā Jān Jānā *rahimahullāh*: he would get a headache just by seeing a tumbler not placed correctly. He was a very great *'ālim* of the Naqshbandī *silsilah*, and Allāh ﷻ had placed such a sensitive disposition in him. Even at present, there are such people in this world who are affected by such disarray, by bedding lying about, etc.

It is not right to do this. Everything in the musjid must be neatly placed. Even when you are reading the Qur'ān, you must be considerate of those around you. If a person is performing salāh next to you, you must not read in a loud voice. It

is also necessary to be considerate of those performing salāh. If a person is performing salāh next to us, we must read in a soft tone. No one must be disturbed because of us.

We must not pick up an item belonging to someone without the latter's permission. Very often a person picks up something with the intention of returning it shortly. In the meantime, the owner needs to use it but cannot find it. I was in Sahāranpūr on one occasion. Hadrat Rāipūrī *rahimahullāh* was staying in the guest house, and Hadrat 'Alī Miyā Nadwī *rahimahullāh* was also present. A large group of people from Pakistan was also there. A person woke up at night, picked up a water-can belonging to someone else, and went out to relieve himself. The owner came and began searching for his water-can. He did not know where it had disappeared to, and began asking several people if they had seen it. The person returned with the water-can after quite some time, and said: "Sāhib, forgive me, I had taken it." Maulānā was sitting there. He summoned the person and brought it to his attention saying: "Bhāi, when you were taking the item, you should have said at the time: 'This is your water-can, I want to use it for a while.' There is nothing wrong in making such a request. We all need to use something or another at some time or the other. You may borrow a person's pen, a person's book. Some people come here with their own books. Now, for example, I feel like reading this book which belongs to you. Since it belongs to you, I ought to seek your permission. I ought to

say to you: 'If you are not reading this book at present, I would like to borrow it and read it.' In so doing, the person will not have to search for it. It is a terrible thing to cause pain and discomfort to a Muslim. Hadrat Thānwī *rahimahullāh* used to be greatly displeased by this. It is most inappropriate to take an item belonging to someone else, and then leave it here and there. It is essential for those who come to the *khānqāh* to give due consideration to these points. We should neither inconvenience anyone nor allow ourselves to be inconvenienced. Everything must be placed neatly, and every act must be done in the proper manner. This is the system here."

Most of our time must be spent in the musjid. We must occupy ourselves in recitation of the Qur'ān, *dhikr*, reading a book, or reading about a particular *mas'alah* which we are not sure about. We must listen attentively to the rules and regulations of *iʿtikāf*. We must know what the rules and regulations of *īʿtikāf* are. This musjid has a black line demarcating the *sahan* (courtyard) of the musjid. A person who is in *iʿtikāf* should not step beyond this line or else his *iʿtikāf* will be invalidated if he steps beyond it without a valid reason. This black line marks the boundary of the musjid. The person who made intention for ten days *iʿtikāf* must be mindful of the black line. *Inshā Allāh*, many other rules and regulation will be read from the book. Listen to them attentively.

My brothers! These were essential points which I related to you as words of counsel. May Allāh accept our stay here. Make *duʿā’* for yourselves and for the *ummah* as well. At present, the *ummah* is in a very distressful condition. The *ummah* is being surrounded from all sides, and many schemes which we are not even aware of are being plotted against the *ummah*. The enemies are plotting ways of vexing the *ummah*, and initiating various schemes against it.

This is an ideal opportunity. We left our homes, businesses, wives and children, and came into this musjid, into this court of Allāh. So we must get up at night and make *duʿā’* for this *ummah*, and ask Allāh to set right the condition of this *ummah*. My brothers! A collective *duʿā’* will be made in the afternoons and the nights. Make special *duʿā’* for this *ummah*. Also make *duʿā’* for your well-being in the Hereafter. Ask Allāh for īmān, to keep us on īmān right till our death, and to keep our progeny on īmān. Conditions around us are very dangerous. You may not be fully aware of this; many schemes are being plotted so that the children of the Muslim *ummah* begin ascribing partners to Allāh. May Allāh protect all of us.

My brothers! It is most excellent that from among thousands and millions of Muslims, Allāh inspired and enabled you to come here into the musjid. May Allāh enable all of to value this time. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

"Adhere to doing what you have a choice over. Do not concern yourself over matters in which you have no choice. Continue in the worship of Allāh ﷻ even if you do not experience any joy. Neither give up a half effort in your endeavour to carry out a full effort."

Khwājah ʿAzīz al-Hasan Majdhūb *rahimahullāh.*

HADRAT YŪSUF ﷺ AND THE QUR'ĀN

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين محمد وعلى آله وأصحابه وأتباعه وعلماء دينه أجمعين. أما بعد،

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

﴿رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُوْنَنِيْ إِلَيْهِ﴾

Allāh's grace

Dear elders and brothers! We just heard some portions of Sūrah Yūsuf in the *tarāwīh salāh*. The verse which I read to you now was also read in the *tarāwīh salāh*. The thought came to my mind to present a few points in this regard. This is a unique situation. A great situation like this cannot be presented in human history. On one side you have a youngster who has no equal in his beauty and handsomeness. On the other side you have a woman who wields authority, who is wealthy, and possesses beauty. She is the wife of the 'Azīz of Egypt who was herself an icon of beauty and attractiveness. She had limitless amounts of money and she could wield her authority. And it was she who was inviting Yūsuf ﷺ to herself. This was a situation from which it

is extremely difficult for any person to save himself. Unless Allāh ﷻ has filled the heart of a person with genuine īmān and conviction, and he has received the sweetness of īmān.

The sweetness of īmān

Mullā ʿAlī Qārī *rahimahullāh* writes:

حلاوة الإيمانِ إذا دخلت قلبا لا تخرج أبدا

"When the sweetness of īmān enters a heart, it never leaves it."

Take the example of the Prophets *ʿalayhimus salām.* When Allāh ﷻ bestows them with the sweetness of īmān, the manifestation of its sweetness, of their firm conviction, and the strength of their īmān leaves us completely astounded. No historian can present an example to us of a woman who wields authority and possesses immense beauty inviting a man, and the man turns to Allāh ﷻ and makes this *duʿā'*:

رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُوْنَنِيْ إِلَيْهِ

"O Allāh! I prefer the prison to what she is calling me towards."

What a great thing he said!

The woman had threatened him saying: "If you do not accede to my wishes, I will cast you into

prison.” She was the wife of the ʿAzīz of Egypt, and had resorted to many plots.

The author of *Fī Ẕilāl al-Qur’ān* comments on this incident saying: The Qur’ān portrays a clear picture of the high society of those days, and how she plotted and schemed. When the news spread among the women about her trying to seduce her slave, she gathered many young women in order to wipe out her own shame. She provided them with fruits, knives, etc. and asked them to remain seated while she calls Yūsuf ﷵ. When she said to Yūsuf ﷵ: أخرج (come out before them), he did not know what trial he was being put through. The moment he came in through the door and the women set eyes on his beauty, they were left astounded. And instead of cutting the fruit, they cut their hands – قَطَّعْنَ أَيْدِيَهُنَّ .

Try to understand this. On one side there is so much of beauty and handsomeness, that the choicest women of Egypt fall head over heels for him. And on the other side, Hadrat Yūsuf ﷵ is saying:

رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُوْنَنِيْ إِلَيْهِ

“O Allāh! I prefer the prison to what she is calling me towards.”

This is the sweetness of īmān which, after entering the heart of a person, does not leave it even at the time of a severe test like the one

Yūsuf ﷺ had to face. This is the lesson we learn from here. When you read this verse, make this *duʿā'* in your heart: "O Allāh! Bless me with this sweetness of īmān as well, so that I too can come out of such trying situations. Enable me to sacrifice my whims in the greatest of tests solely for Your pleasure, solely for Your love, solely for the acquisition of Your Paradise, and solely for the sake of obeying Your commands."

The weakness of the people of īmān

The biggest weakness of Muslims today is that they can be bought and sold for a few pennies. Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* had visited us. We were with him in Mumbai, and Hadrat said: "The condition of Muslims today is such that if one of them was offered a seat in parliament, he will change his entire standpoint. We had very bitter experiences in this regard." Hadrat Maulānā was active in the politics of the entire country, so he said: "We had unbelievable and unimaginable bitter experiences in this regard. A person will change his standpoint for the most trivial positions." This happens because of a weakness of īmān. If Muslims' īmān was strong, it would have been impossible for wealth to draw them towards it. A major reason for all the difficulties which we are bearing, and the reason why many "Muslim" representatives are disgracing Islam and Muslims is the weakness of īmān and absence of "sweetness of īmān". When sweetness of īmān is present, the situation will be as described in Sūrah Yūsuf.

The Qur'ān is a book of guidance

My friends! The Qur'ān relates stories, and Allāh ﷻ who revealed the Qur'ān did not make it a story-book. He sent down this great speech of His to Mu<u>h</u>ammad ﷺ. This is a book of guidance. It is a book which shows us the way to lead our lives. The stories which are related in it are for the sake of admonition and taking a lesson. Allāh ﷻ says:

لأولي الأبصار

Those whom Allāh ﷻ blessed with insight – they listen to these stories and find a direction for their lives.

<u>H</u>a<u>d</u>rat Yūsuf's عليه السلام Prophetic position

<u>H</u>a<u>d</u>rat Yūsuf عليه السلام possessed a unique and exceptional Prophetic status. Many of our elders devoted entire books to the *tafsīr* of Sūrah Yūsuf. Maulānā Āzād also devoted a *tafsīr* to the story of Yūsuf عليه السلام. Many others have written in this regard. This is something for us to read. Now look at his Prophetic position! He went happily into prison and did not abandon his Prophetic responsibility there. Whenever he got the opportunity, he would invite his fellow inmates towards Allāh ﷻ. Even today, when there is īmān in the heart of a Muslim, he adopts the same stand. Whether he is free or whether he is in prison, whether he is experience happiness or grief, he would most certainly fulfil the task of inviting towards Allāh ﷻ. Rasūlullāh ﷺ had a

special restlessness in his heart. This is why Maulānā ʿAlī Miyā [Nadwī] *rahimahullāh* would always quote this one poem of ʿAllāmah Iqbāl to the students:

“May Allāh place you in the midst of a storm because there is no palpitation in the waves of your ocean.”

The restlessness which ought to be in our hearts is not there. Hadrat Yūsuf عليه السلام gladly accepted imprisonment. He cast aside all wealth, all the beauty which was offered to him, and all the comforts which he enjoyed; and went into prison. And even when he went there, he invited his fellow inmates towards Allāh سبحانه وتعالى. And look at the excellent manner in which he invited them. A person who is engaged in the work of inviting towards Allāh سبحانه وتعالى can draw great lessons from this incident. Look at the affectionate manner in which he is inviting them:

يَا صَاحِبَيِ السِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُوْنَ خَيْرٌ أَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ

“O my fellow prisoners! Are several gods at variance better or Allāh, the one, the all-powerful?” (Sūrah Yūsuf, verse 39)

O my fellow prisoners!

يَا صَاحِبَيِ السِّجْنِ

Ponder over the above words. O my fellow prisoners! O my friends! Just ponder a bit.

When they related their dreams to him, he assured them he will certainly interpret their dreams. He did this so that they may be rest-assured. He followed this by advising them.

Sūrah Yūsuf, a treasure-house of wisdom

We find many points of wisdom and knowledge in this sūrah. If you ponder, you will learn the method of *daʿwah* as you read along. There was an expert doctor of psychology in America who always wrote in his books: "Every person in this world has an interest and attachment about something which is his own, he has no interest in other things." Don't make the mistake of writing to someone and presenting your needs to him in the first line. Rather, you must first write about the things which interest him. Ask him about himself, his children, etc. and then present your needs in the bottom by saying: "Oh yes, I just remembered, I have a need for such and such thing."

If you read the story of Hadrat Yūsuf ﷺ, you will realize he had understood this psychology. He was a Prophet of Allāh ﷻ. On seeing the condition of his fellow inmates, he realized that the interpretation of their dreams was what they really wanted. So he assured them of his ability to interpret them, and asked them to remain at ease. When I read these verses, I think to myself: Allāh ﷻ placed the Qur'ān before us and gave us the Ahādīth of Rasūlullāh ﷺ. Allāh ﷻ has made us independent of all these expert psychologists.

My friends, it is not I who is saying this. There is an Egyptian doctor by the name of Dr. Sirāj ad-Dīn Sāhib who lives on the floor below where I live in Toronto. He is an expert in the field of education and delivers two lectures a week at the university. I was speaking to him one day. I had borrowed a book from the library which was on the subject of education. It mentions the views of the Romans, the ways of thinking of the Germans, etc. Since I am a person who is attached to the *madrasah*, I look for subject matter containing the different changes which are taking place in the world in the field of education. Nevertheless, I borrowed this book and after reading it, I decided to speak to Dr. Sirāj ad-Dīn Sāhib about it. I made an appointment with him, he came at a certain time, and I said to him: "The author mentions certain things which I do not understand. What is he trying to say?"

After listening to whatever I had to say, he said to me: "Take all these things, wrap them up and keep them aside. I am an expert in the field of education. I have read hundreds of books written by authors like him. I have come to the conclusion that we cannot find any better guidance than the Qur'ān." He said: "All the views expressed in these books are nonsensical. They are written in very sweet words. But humanity derives no benefit from them. I am prepared to say this: 'Bring the greatest expert in the field of education before me, and I will prove to him with proofs, and prove it from every verse of the

Qur'ān.'" He was an Egyptian and was quite proficient in Arabic.

My friends! We do not value the Qur'ān. This is why I am saying these things to you. There are students sitting here as well. I want you to pay attention to making a comparison in education. Read the books of the great authors in this field. And then read the Qur'ān.

There is no time at present, or else I would have shown you what the statements of the expert psychologists are, and then look at Rasūlullāh's ﷺ principles of training and education. Compare the statements of these experts to the statements of Rasūlullāh ﷺ.

Nevertheless, we were speaking about the "sweetness of īmān". Allāh ﷻ enabled Hadrat Yūsuf عليه السلام to pass all tests and tribulations through the sweetness of īmān. If the same sweetness of īmān is found in man today, then – *inshā Allāh* – he will pass every test and tribulation.

The story of Hadrat Khabbāb رضي الله عنه

You must have heard the story of Hadrat Khabbāb رضي الله عنه several times. His story is related in *Hikāyāt as-Sahābah*. He was a Companion of Rasūlullāh ﷺ. The unbelievers of Makkah captured him and imprisoned him. They tortured him severely. He would be stabbed with spears, his food was decreased, he was made to walk over

fire, etc. After putting him through all these tortures, they asked him: “Khabbāb! It must have crossed your mind that it would have been better if Muhammad was here in your place.”

He replied with absolute confidence: “I take an oath by Allāh I would not like a single thorn to prick his foot.” This is the meaning of “sweetness of īmān”. No matter how severe the test, irrespective of the spears, the taunts, the chains and shackles – he still says: “No! By Allāh, I would not want Muhammad to be in my place and a single thorn must prick him.” When such sweetness of īmān enters the heart, a person fears no test and no tribulation. This is the story of a Sahābī رضي الله عنه.

Compare us to them

Hadrat Imām Ahmad ibn Hambal *rahimahullāh* was imprisoned over the issue of *khalq al-Qur’ān*[1]. The Mu‘tazilah initiated a clamour in this regard. The judge at the time was extremely evil and asked Ma’mūn to gather all the *‘ulamā’* of the country. They must be instructed thus: “You cannot conduct any classes and you cannot issue any *fatāwā* unless you accept our belief on the issue of *khalq al-Qur’ān.*”

[1] Belief that the Qur’ān was a creation of Allāh سبحانه وتعالى. This belief was held by the Mu‘tazilah. It is in direct conflict with the belief of the Ahl as-Sunnah wa al-Jamā‘ah who believe the Qur’ān is the speech of Allāh سبحانه وتعالى.

Many senior *'ulamā'* began rationalizing this belief and looking for loopholes to consider it valid. This is because every single person does not have the courage to oppose the government. However, there were a few *'ulamā'* who did not approve of these rationalizations. They said: "If we slip and falter today, the entire *ummah* will slip and falter." Hadrat Imām Ahmad ibn Hambal *rahimahullāh* was one of them. Shackles were bound around his feet and he was escorted out of Baghdad to the caliph's camp. When he was questioned in this regard, he replied that he can never agree to this belief. He said:

إيتوني شيئا من كتاب الله وسنة رسول الله فأقول به

"Produce something from the Book of Allāh and the Sunnah of Rasūlullāh ﷺ as a proof so that I could agree to it."

If you cannot produce anything, authority is in your hands, you can do whatever you like to me. The caliph said: "Ahmad! Think about your fate. The lasher is standing at your side [waiting for my instruction]." He said: "I am prepared for anything. There is nothing which can cause me pain." The lasher began lashing him. When the first lash landed with full force, he said: *"Bismillāh."* When the second one landed, he said:

لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ

"There is no strength and might except with Allāh ﷻ."

When the third lash landed, he said:

القرآن كتاب الله غير مخلوق

"The Qur'ān is the Book of Allāh, it is not created."

When the fourth lash landed, he said:

لَنْ يُّصِيبَنَا إِلاَّ مَا كَتَبَ اللهُ لَنَا

"Nothing can afflict us except what Allāh ﷻ has decreed for us."

He continued reading in this manner and eventually received 29 lashes. This is no small matter. While he was receiving these lashes, his trouser belt got loose and his trouser was beginning to fall down. He looked towards the sky and made *du'ā'* to Allāh ﷻ. By virtue of his *du'ā'*, it did not open completely. Instead, it remained upright like a straw-mat when it is made to stand upright.

There was a scholar by the name of Mayhūn Isbiq who was watching this entire scene. A week later he went to the prison and asked Imām Ahmad ibn Hambal *rahimahullāh*: "While you were being lashed, you looked up to the sky and moved your lips. What were you reading, and what happened?" He replied: "My trouser belt had

become loose so I turned to Allāh ﷻ saying: 'O Allāh! I ask You through all Your names by which You have covered the Throne ('Arsh). I am asking You saying: If I am on the truth, do not expose my private area.'" His *du'ā'* was immediately accepted and his private area remained covered.

When a person possesses sweetness of īmān and he is put through trials and tribulations, Allāh ﷻ changes His decisions on every statement of the person. The people eventually accepted defeat and whatever Imām A<u>h</u>mad ibn <u>H</u>ambal *ra<u>h</u>imahullāh* was saying was accepted throughout the world.

Then there came the time when Imām A<u>h</u>mad ibn <u>H</u>ambal *ra<u>h</u>imahullāh* passed away. Twenty thousand unbelievers embraced Islam merely by looking at his *janāzah*. The history books say that when his *janāzah* was carried,

أسلم يوم وفاته عشرون ألفا

"Twenty thousand people embraced Islam on the day he passed away."

People embraced Islam by looking at his *janāzah*, and today people are disinclined towards Islam when they look at the manner in which we live. What a big difference!

The sample has become spoilt

My friends, our actions are extremely evil to the extent of preventing people from embracing Islam. I was in London recently. Last month, the *Jang* newspaper had an interview with a Greek woman. Her photograph was printed together with the interview. The interviewer asked her: "Did you embrace Islam after someone explained it to you?" She replied: "No. I studied Islam and other religions as well. After undertaking extensive studies, I concluded that Islam was the true religion. I embraced Islam without anyone influencing me. I have come here [to England] to study at a university. However, the thing which disturbs me the most is that whatever I read about Islam in the books, I do not find it in the Muslims. They have such a great treasure but look at how they are leading their lives."

Coincidentally, I had to deliver a talk in a musjid on the same day I read that interview. I said to the audience: "We have to drown ourselves with shame when we see people attracted towards Islam after studying the Qur'ān and reading about the life of Rasūlullāh ﷺ, but our evil actions are coming as obstacles and barriers to them."

My friends, may Allāh ﷻ forgive us. We have become extremely worthless. Instead of being attracted to Islam, people are fleeing from it when they look at us. Today, the word "Muslim" is synonymous to "a liar", "a thief", "one who sells alcoholic drinks".

A police officer had come to me. He was appointed to a duty in Māndwī [in Gujarat]. He learnt about our *madrasah* in Tadkeshwar so he came to have a look. I was teaching a class at the time. When I finished, I sent someone to bring him to my office. He entered and I asked him the reason for his visit. He smiled and said: "Maulwī S̱āẖib, there is nothing to worry about. I am a Muslim and I have been assigned on duty to these villages. I heard there is a *madrasah* here so I came to see it."

I replied, "Very well." I seated him and offered him tea. After some time he says to me: "Maulānā, I have one question. I was on duty in Surat for six months. The majority of the illegal alcohol houses in Surat are run by Muslims. When I apprehend them, they say to me: 'Don't you have any shame? You are a Muslim officer and you are apprehending Muslims!? Can't you apprehend someone else?!' What should I do in such a case?"

I said: "You must certainly apprehend them, and give them double the punishment of what the government has imposed. And say this to them: 'Firstly, you acted against the laws of the government. Secondly, you are a disgrace to your religion.'"

Friends, we have presented a terrible picture to the extent that Muslims are labelled brutes, terrorists, gangsters, and liars.

Our existence is an obstacle for Islam

Dr. Sirāj ad-Dīn Misrī's wife is an American woman who embraced Islam, and she remains in *hijāb/purdah*. I notice that even when she takes her children outside to play with them, she does not expose her face. On the other hand, all the Muslim girls who live in the same building walk around with their hair open. I thought to myself, here you see an American woman walking around in *hijāb/purdah*, while our girls who have come here [to Toronto] from Surat are walking around with their hair open!?

We are actually causing people to despise Islam. Last year, this unfortunate person [Dr. Sirāj ad-Dīn] went to Pakistan with his wife and children. It cost him 8,000 dollars to just purchase the air tickets. They were treated horribly in Pakistan. Where the taxi fare was 50 rupees, they were charged 300 rupees. When he returned, he became absolutely disgusted and even shaved off his beard. He said: "I went to Pakistan thinking we will see an Islamic way of life. I took my wife who had been a non-Muslim, whom we brought into Islam, and this is how they treated us!!?"

I have a friend by the name of Muhammad Rafīq Sāhib. He met me in the musjid and asked: "Did you meet Dr. Sirāj ad-Dīn Sāhib? He has returned from Pakistan." I replied in the negative. He said: "He is saying such things about Pakistan, and he also shaved off his beard." I replied: "*Inshā Allāh*, I will certainly go to meet

him." Coincidentally, he was sitting in the musjid office one day. I said: "*As-salāmu ʿalaykum*" and went in. And he began pouring his heart out. He said: "Is this Islam? Is this how Muslims behave? Just looking at them caused discomfort to me! I wasted my money going there!"

After listening to whatever he had to say, I said to him: "If, Allāh forbid, the entire world becomes *kāfir*, it is not permitted for us to leave the religion of Mu<u>h</u>ammad ﷺ." He was an educated and intelligent person, and understood what I was saying. I said to him: "Doctor <u>S</u>ā<u>h</u>ib, I fully agree with whatever impression you have returned with. We have become extremely evil. People are leaving Islam because of us. But why are you moving from your position? This is not right, you are going beyond the limits." I spoke affectionately to him, he eventually held my hand and said: "I will not say such things again." *Al-<u>h</u>amdu lillāh*, he never said such things again.

But what I want to say to you is this: our pious elders bore difficulties and hardships for the sake of Allāh ﷻ and left such an impression in their lives that when their *janāzah* was carried, people began embracing Islam merely by looking at their *janāzah*. On the other hand, we are living; but people spit at us when they see us!

What we ought to do

My brothers, we now have to compare. We have to see how we destroyed this life. This follower of

Mu<u>h</u>ammad ﷺ ought to have been such that no matter which country he goes to, people must embrace Islam merely by looking at him. My brothers, what can I say? I feel like crying when I go to foreign countries [and see how Muslims are behaving]. Maulānā ʿAlī Miyā <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* says: Allāh ﷻ sent Indians and Pakistanis in such large numbers to England, Canada and other countries to live there [and portray Islam]. But our condition is most unfortunate.

I went to one city in America, and the local brothers related an incident of a Pakistani brother. A few members of the *Tablīghī Jamāʿat* went for the purpose of *daʿwah* to him. He said to them in a very disparaging tone: "Are you going to harass us over here [in America] as well!? Are you now going to bring to me the Islam which I left behind in Pakistan?!"

My friends, this is known as apostasy. It is inevitable for the educated people and the *ʿulamā'* to experience restlessness in their efforts to remove people from this apostasy. It is essential to have such people who give preference to *Dīn* and cast aside this world, who do not hanker after this world. Just the other day a person was going overseas, so I said to him: "Listen! I have observed the situation in that country. It needs *ʿulamā'* who shut their eyes from the attractions of this world, and go there with the intention of serving Islam. With the intention of bearing hardships without hankering after the materialists."

All our pious elders who propagated *Dīn* in this world did so after striving, bearing difficulties, after acquiring the sweetness of īmān, after leading a life of poverty, and who wore just a pair of sandals and an ordinary *lungī*. But when they would settle down at a place, their connection with Allāh ﷾ would be extremely strong. Maulānā ʿAlī Miyā Sāhib *rahimahullāh* writes in his books: The Englishmen themselves testify that 90,000 Hindus embraced Islam at the hands of Khwājah Muʿīnuddīn Chishtī *rahimahullāh*. Did he have a large army? Did he possess a large library? Did he have a television station at his disposal? He did not have any of these things. He had a burning desire of īmān in his heart. May Allāh ﷾ create such a burning desire of īmān in our hearts. Our connection with Allāh ﷾ must become extremely strong. We must be able to wake up at night and beseech Allāh ﷾. We must be able to say: "O Allāh! Your creation is going astray, it is taking the wrong path. O Allāh, turn the hearts of Your creation to the right path."

Our elders used to get up at night and cry to Allāh ﷾ for the *ummah*. They used to make *duʿā'* for the guidance of all the nations of this world. Consequently, when they said anything, it had an impact on the hearts. My brothers, may Allāh ﷾ give us such inspiration. May Allāh ﷾ bestow us with sweetness of īmān. May He bless us with a true understanding of the Qur'ān. We must not read the Qur'ān on the surface. Our hearts ought to tremble when we read the Qur'ān. We ought to ponder over how the servants of Allāh ﷾ adopted

such firm positions. We will not be able to achieve this unless īmān is firmly entrenched in our hearts.

My friends! We slip and fall at the slightest trial and tribulation. May Allāh ﷻ protect us and bless us with strong īmān. We are in need of the strong īmān which can revolutionize the world. Speeches and empty statements will not benefit as long as our īmān is not strong enough to create an impression on the nations of the world. We have to ask Allāh ﷻ for inspiration and make *duʿā'* to bless us with such strong īmān and strength. Together with this, we must possess such knowledge whereby we could speak with confidence to people.

May Allāh ﷻ enable us to understand what sweetness of īmān is. The conditions are terrible, and there is no solution to them apart from strength of īmān. If we really want to make a contribution in this world, we will have to learn how to develop strong īmān and disinclination to this world from our pious elders. We must be able to develop the quality which was found in all the Prophets عليهم السلام:

لاَ أَسْئَلُكُمْ عَلَيْهِ أَجْرًا

"I do not ask you for anything in return for the message to which I am inviting you."

If we are prepared to work in the entire world for the *Dīn* of Allāh ﷻ without expecting anything in

return, we might be able to achieve something. May Allāh ﷻ inspire us. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

AN EXCEPTIONAL PERSON

A talk delivered on the occasion of the sad demise of Hadratjī Maulānā Inʻām al-Hasan Sāhib *rahimahullāh*

بسم الله الرحمن الرحيم

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلله فلا هادي له، ونشهد أن لا إله إلا الله ونشهد أن سيدنا ومولانا محمدا عبده ورسوله، أرسله بالحق بشيرا ونذيرا إلى كافة الناس وسراجا منيرا. أما بعد،

فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

وَمَا مُحَمَّدٌ إِلاَّ رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَائِنْ مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَّنْقَلِبْ عَلَى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللهَ شَيْئًا وَسَيَجْزِي اللهُ الشَّاكِرِيْنَ. صدق الله العظيم.

Dear elders and friends! The Muslim *ummah* is going through a stage of severe tribulation. This is a *ʻām al-huzn* for the Muslims. A *ʻām al-huzn* is translated as a year of grief. Many senior *ʻulamā'* who have been lighthouses for the Muslims and pillars for the *Dīn* are departing one after the other and returning to Allāh ﷻ. May Allāh ﷻ show mercy on this *ummah*. In the last five months, many senior *ʻulamā'* of India passed away. And

the most sorrowful news which we heard the day before yesterday was about the passing away of the *amīr* of the *markaz* of *Daʿwah wa Tablīgh*, the great *muhaddith*, and caller towards Allāh ﷻ, Hadrat Maulānā Inʿām al-Hasan Sāhib *rahimahullāh*. May Allāh ﷻ elevate Hadrat's rank. Āmīn.

Qur'ānic guidance on occasions of sorrow

My friends! The Qur'ānic verses contain many lessons for the *ummah*. Similar incidents occurred during the life of Rasūlullāh ﷺ. These incidents provide guidance and consolation for the forthcoming generations right until the day of Resurrection.

During the battle of Uhud, the unbelievers began gaining the upper-hand, many Sahābah ؓ were martyred, and the Muslims were encompassed by the unbelievers from both sides. This led to confusion and disorder, and in the midst of all this, someone shouted in a loud voice:

ألا إن محمدا قد قُتل

"Listen! Muhammad has been killed!"

It was not known whether this announcement was made by someone from the unbelievers' army or whether it was made by Satan. The moment this announcement was heard, many Sahābah ؓ lost hope. We all know of the deep attachment which the Sahābah ؓ had for Rasūlullāh ﷺ. They

could not tolerate a single thorn pricking Rasūlullāh ﷺ. And so, we cannot even imagine what must have crossed their minds when they heard that Rasūlullāh ﷺ has passed away. Many Sahābah ﷻ became completely disorientated, left their swords aside, and stood motionless. Others said: “If he is no longer in this world, why should we fight? What would be the benefit of fighting?”

When Allāh ﷻ caused the situation to normalize, they learnt that this was a rumour, and Rasūlullāh ﷺ was alive and well. When the Sahābah ﷻ heard this, they felt reinvigorated with new life. But the verses which I recited at the beginning were revealed. The verses teaches us that Rasūlullāh ﷺ is certainly Allāh’s Messenger. But if he is killed or passes away, are you going to turn away from Islam? These verses were revealed:

وَمَا مُحَمَّدٌ إِلاَّ رَسُوْلٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَائِنْ مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

“Muhammad is but a Messenger. Messengers before him passed. If he dies or is killed, are you going to turn back on your heels!?”

The essence of *Dīn* is taught to the *ummah*: the foundation of this *Dīn* is not on the presence and existence of personalities in the sense that if they are present we will carry out the work of *Dīn*, and if they die we will leave it aside. This is the lesson which this verse of the Qur’ān is teaching us.

Muslims need to repeat this verse on such occasions.

Hadrat Maulānā In'ām al-Hasan Sāhib *rahimahullāh* was a senior erudite *'ālim* of the entire world and a senior *muhaddith* (Hadīth scholar). Allāh ﷻ created a unique situation in India. The lands of Sahāranpūr and Muzaffarnagar are known as the lands of two water sources (the area between the Ganga and Jamna rivers). If we open the fourteen century history of the Islamic world, we will come across senior personalities like Ibn Taymīyyah, Ibn Daqīq al-'Īd and Maulānā Rūmī. Allāh ﷻ enabled personalities of this calibre to be borne in these lands of "two water sources" in the last century.

The background to Dār al-'Ulūm Deoband

A senior elder of Nizāmuddīn had come to visit us, and said this in one of his talks: Allāh ﷻ showered special favours on this *ummah* for its improvement and for the well-being of the *Dīn*. Depending on the times and the needs, He sent forth personalities who looked into the needs of the time. When the British took control of India, the Muslims had lost all hope because thousands of *'ulamā'* were martyred, crucified, and suspended from trees. Thousands of copies of the Qur'ān were burnt and numerous *masājid* were deserted. Pick up the history books and see what the Muslims had to go through during the 1857 mutiny.

Allāh ﷻ brought forth some personalities such as Maulānā Nānautwī *ra<u>h</u>imahullāh*, <u>H</u>a<u>d</u>rat Maulānā Gangohī *ra<u>h</u>imahullāh* and <u>H</u>a<u>d</u>rat Maulānā <u>H</u>ājī Imdādullāh Muhājir Makkī *ra<u>h</u>imahullāh*. They cried before Allāh ﷻ and made *duʿā'* to him saying: "O Allāh! Instil something in our hearts." Allāh ﷻ inspired their hearts and put an idea in their minds. Dār al-ʿUlūm Deoband came into existence. Consequently, all the *dār al-ʿulūms* of not only India but the entire world are branches of Dār al-ʿUlūm Deoband.

This was followed by a period of colonisation. The colonialists began wielding immense power over the Islamic world. Allāh ﷻ placed in the hearts of our senior elders to wage jihad against the colonialists. <u>H</u>a<u>d</u>rat Shaykh al-Hind *ra<u>h</u>imahullāh* and his companions took up this task. They were imprisoned, <u>H</u>a<u>d</u>rat Maulānā Madanī *ra<u>h</u>imahullāh* was also imprisoned. In so doing, they sent this message to the Muslims of India that the greatest task was to combat the colonial forces, and to break their power so that the Islamic world is freed.

The commencement of *Daʿwat wa Tablīgh*

A time then came when Allāh ﷻ placed in the heart of <u>H</u>a<u>d</u>rat Maulānā Ilyās <u>S</u>ā<u>h</u>ib *ra<u>h</u>imahullāh* the need to initiate a general *daʿwah* so that whatever this *ummah* is standing on at present will all return to the original source of *Dīn* and the correct path of *Dīn*. <u>H</u>a<u>d</u>rat

Maulānā Ilyās Sāhib *rahimahullāh* used to spend the nights crying to Allāh ﷾. Hadrat Maulānā ʿAlī Miyā *rahimahullāh* writes in the *Malfūzāt* (statements) of Maulānā Ilyās *rahimahullāh* that he used to be extremely restless and appeared to be in a constant state of trembling – as though he was sitting on hot coals. Allāh ﷾ bestowed him with a special type of trembling which pervaded him night and day. He had an impediment in his speech and so he could not speak clearly. Despite this, Allāh ﷾ accepted phenomenal work from him.

When he passed away, the people were at a loss as to what is going to happen [and who is going to take up his work]. Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* was a youngster at the time. The thought did not even cross his mind that Allāh ﷾ will accept such work from him. Yet, Allāh ﷾ accepted extraordinary work from him. The work of *Daʿwat wa Tablīgh* spread to all parts and all corners of the world. This is the system of Allāh ﷾, and He brings forth such personalities.

Kāndhlah, the cradle of *ʿulamā'*

Hadrat Maulānā Inʿām al-Hasan Sāhib *rahimahullāh* was a resident of Kāndhlah. It is a place in which great *ʿulamā'*, *mashā'ikh* and senior *mufassirīn* were born. Maulānā Idrīs Sāhib Kāndhelwī *rahimahullāh*, Maulānā Ishtiyāq Sāhib Kāndhelwī *rahimahullāh*, Maulānā Muhammad Mālik Sāhib Kāndhelwī *rahimahullāh*, Hadrat Maulānā Yahyā Sāhib Kāndhelwī *rahimahullāh*,

Hadrat Maulānā Zakarīyyā Sāhib Kāndhelwī *rahimahullāh* and numerous other *'ulamā'* were born in Kāndhlah. On seeing the numerous books written by these *'ulamā'*, the Arab *'ulamā'* say: "A single person has written so many books for which an entire academy over here [in Arabia] would be needed!?"

I was sitting in the Haram Sharīf on one occasion. Shaykh Tāhā teaches there. He said to me: "The *'ulamā'* of India are unique. Here we will need an entire academy to accomplish the work which one person in India does."

If any of you saw Hadrat Maulānā Zakarīyyā Sāhib's *rahimahullāh* room you will know what I am talking about. It was so small that if any of us had to sit in it in summer, we would not be able to remain in it for more than fifteen minutes. Yet Allāh ﷻ enabled him to write such voluminous commentaries of Hadīth.

Maulānā In'ām al-Hasan Sāhib *rahimahullāh* was a resident of the same Kāndhlah, he was the light of the same family, and he inherited the same legacy.

Hadratjī Maulānā Yūsuf Sāhib *rahimahullāh*

When we used to go to Nizāmuddīn during the era of Hadrat Maulānā Yūsuf Sāhib *rahimahullāh*, we noticed he would sit absolutely silent. I never heard any of his talks during those days. He would not utter a single lecture. We used to sit in

his assembly, and he used to be devoted to one sole task, viz. teaching *Bukhārī Sharīf*. Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* wrote several Hadīth commentaries. One of them is *Amānī al-Ahbār* which is a commentary of *Tahāwī Sharīf*. He used to devote a lot of time and effort on this book.

When he passed away, Allāh ﷾ at once placed this responsibility on the shoulders of Maulānā Inʿām al-Hasan Sāhib *rahimahullāh*. My brothers! This work of *Dīn* continues through the efforts and attention of such personalities, and through the grace and generosity of Allāh ﷾. Allāh ﷾ brings forth such personalities. Allāh ﷾ instilled ideas and thoughts which were appropriate to the time into the hearts of the great *ʿulamā'* who were born in this land.

As per the need of the time, Allāh ﷾ instilled in the heart of Hadrat Maulānā Ilyās Sāhib *rahimahullāh* to initiate the work of general *daʿwah* and to strengthen the beliefs of the masses. At present, our īmān is weak, we do not even know the basic fundamentals of *Dīn*. The *ummah* has deteriorated to the extent of not even knowing the basic *farā'id* (compulsory acts). We are prepared to abandon the *Dīn* of Allāh ﷾ over small and petty reasons, and for a paltry worldly benefit. All this happens when man's īmān is weak. Hadrat Maulānā Ilyās *rahimahullāh* therefore held on firmly to the belief that the most effort is needed to strengthen the īmān of the people. The person's belief in the power of Allāh ﷾

must be firm and strong. His conviction on having to present himself before Allāh ﷻ on the day of Resurrection must be so strong that no matter in which avenue of life and which livelihood he chooses, he does not waver.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

“The one who fears standing before his Lord and restrains his self from desires, Paradise shall be his abode.”

Fearing having to stand before Allāh ﷻ is a level which is reached after firmness in īmān. These personalities spent their entire lives in this.

The need for steadfastness

Rasūlullāh ﷺ had despatched an army when he was on his death-bed. This army was still outside Madīnah by the time Rasūlullāh ﷺ passed away and Hadrat Abū Bakr Siddīq ؓ became the caliph. Many Sahābah ؓ were of the opinion that this army should not proceed because of the situation in Madīnah and the possibility of the opposition and apostates attacking the city. But Hadrat Abū Bakr Siddīq ؓ said: “No. Since Rasūlullāh ﷺ already intended doing something and prepared an army to proceed to a particular place, I do not have the courage to call it back.”

Hadrat ‘Umar ؓ was the most vociferous in his opposition and was not happy about despatching the army. He expressed his opposition several

times. However, Allāh ﷻ had blessed Hadrat Abū Bakr Siddīq ؓ with a special steadfastness and resoluteness, based on which he repeatedly said: "No. I cannot stop something which was initiated by Rasūlullāh ﷺ."

My friends, this then became the temperament of the *ummah*. We must show importance to the works which were initiated and started by our elders and pious personalities for the sake of *Dīn*. Personalities will come and go, and their departure will be painful. It is not a small tragedy. Everyone is affected by it. In fact, when Rasūlullāh's ﷺ son, Ibrāhīm ؓ, was on his death-bed and he was gasping for breath, tears began flowing from Rasūlullāh's ﷺ eyes. On seeing this, Hadrat 'Abd ar-Rahmān ibn 'Auf ؓ asked:

وأنت يا رسول الله!

"Even you, O Rasūlullāh! Are tears flowing from your eyes as well!?"

Rasūlullāh ﷺ replied: "This is a mercy which Allāh ﷻ placed in the heart of man."

Thus, we are certainly aware of the injury which our hearts are feeling and pain which we are seeing. We are therefore in need of such *'ulamā'* and the presence of such callers towards Allāh ﷻ and such resolute people who cast aside all the attractions of this world and devote themselves solely for the *Dīn* of Allāh ﷻ.

What should we do?

When such excellent people depart from this world, it is a sign of the approach of the Resurrection. It is stated in a Hadīth – the essence of which is – that knowledge will be raised at the approach of the Resurrection. The Sahābah ﷻ asked: “How will knowledge be raised?” Rasūlullāh ﷺ replied:

برفع العلماء

“By the *ʿulamā’* being raised.”

When the *ʿulamā’* are gradually raised [and they depart from this world], knowledge will be raised with them.

Although it is a cause of concern for us, we have been taught that no matter how difficult the conditions and situations may be, we have to continue the work of *Dīn* and remain steadfast on it. The work which these personalities left behind has to be borne by us, and we have to take it further. If we had not been doing this until yesterday, we will have to start doing it from today. It was probably not our responsibility until yesterday because we assumed that such and such *ʿulamā’* are doing it. These *ʿulamā’* continued doing this work right until they departed from this world and became the beloveds of Allāh ﷻ. They sacrificed their entire lives for the sake of this *Dīn*. It now becomes my and your duty to do as much as we can.

The demand of love

When we have true love for a person, then we are required to hold on to the work whose foundation he laid and for which he sacrificed his life, and we make efforts in it. My friends! If, after the departure of these great personalities, we sit down and cry without turning our attention to doing any work, then this is not genuine allegiance to them. Genuine allegiance to them demands us to do the very same work which they considered good and which they had been doing. If they laid an excellent system of teaching and education, we will have to follow suite.

My friends! The conditions are very bad. We are seeing how the condition of the *ummah* is deteriorating day by day. We are watching our future generation. Look at our Muslim boys. In other words, in the very homes where the Qur'ān is recited, we see their sons walking around with alcoholic drinks in their hands, and various other impermissible things. These are items which no Muslim can ever hold in his hand.

Our hearts go out to our women. The manner in which they are treated is extremely painful. In the last two months I received several phone calls from women. One of them said to me: "I feel like committing suicide." Allāh ﷻ showed us what their rights are. But because we are ignorant of Islam and there is no *Dīn* in our homes, we are unable to fulfil their rights. If we have a true

understanding of *Dīn*, we will never experience these problems.

How did Rasūlullāh ﷺ treat his wives? If we know and understand this, we will never hear these complaints. We trample the rights of our neighbours, our relatives, our parents, etc. We are trampling all these rights because there is no *Dīn* in us. How will *Dīn* come into us? It will come to us by remaining in the company of *Dīnī* people, by reviving *Dīnī* institutions, and by starting *Dīnī* movements. If we do not have a strong *Dīnī* movement, how can *Dīn* come into us?

The need to understand the temperament of the Sharī'ah

When I was in New Jersey, a person said to me: "We left Islam behind in our home countries, and now you people are bringing Islam back to us!?" It is extremely dangerous for a Muslim to make a statement like this. He is actually saying: We left Islam behind in our home countries, come here [to the west], and we are now going to live according to the ways and norms which are prevalent here. This is known as *irtidād*. *Irtidād* means to turn away from one's religion. My friends! This is something to be concerned about. When we are faced with such situations, we have to take lessons from the lives of our pious elders and intensify our efforts for the *Dīn*.

When a senior S̲ah̲ābī ؓ passed away or when Rasūlullāh ﷺ himself departed from this world,

the rest of the S̲ah̲ābah ؓ did not sit back, and did not confine themselves to sitting quietly and reading the Qur'ān. Instead, they continued with the work through which Rasūlullāh ﷺ had brought them all together on a single platform. This is the temperament of the Sharī'ah and this is what we have to hold on to.

My brothers! May Allāh ﷻ elevate the rank of H̲ad̲ratjī. He sacrificed his entire life. Very rarely would he leave Niz̲āmuddīn, unless it was for a journey. And even when he went on a journey, it was for one single purpose and nothing else. It was for the sake of habituating the people onto *Dīn* and for creating a restlessness in them to raise and elevate the *Dīn* everywhere.

Conflict between words and actions

I was reading a report this morning. H̲ad̲rat Maulānā Taqī 'Uthmānī S̲āh̲ib had visited our area and wrote a memoir about it. He provided this report from the newspapers of London, France and Los Angeles. The report states that Islam is spreading very swiftly in these places. Despite all the propaganda against Islam and the labelling of Muslims as fundamentalists, people are still showing an interest in Islam. They consider Muslim society as a religious society and have realized that their salvation lies in Islam. Maulānā [Taqī 'Uthmānī S̲āh̲ib] quoted an entire paragraph from the *London Times* which I read this morning.

I gauged from this article that the type of life which you and I are leading here is an obstacle to many people embracing Islam. They are watching us and then looking at what the books say about Islam. They are reading about the excellent character of Islam, the lofty character of the Sahābah ﷺ and the manner in which they transacted and interacted with people. And then they look at how we speak lies and how terrible our behaviour is. They look at all this and become distanced from Islam. May Allāh ﷻ forgive us.

My friends! May Allāh ﷻ bestow us with the understanding to be able to open our minds and realize what our responsibilities are. These pious personalities came into this world and each of them - one after the other – sacrificed his life for *Dīn*. Hadrat Maulānā Yūsuf Sāhib *rahimahullāh* sacrificed his entire life. Every talk of his was overflowing with īmān. A person who heard just one of his talks would realize the insignificance of this world and it fleeting nature will be before his eyes.

A moment of reflection

My brothers! This world is for a few days, and the system of arriving and departing will continue. Many Prophets ﷺ came into this world and departed. Many reformers and *auliyā'* of Allāh ﷻ arrived and returned to Allāh ﷻ. The question now remains: What should you and I be doing? Whatever time of our lives remains must be spent as much as possible for the sake of *Dīn*. This will

be a true display of our allegiance to these pious personalities, and this is the genuine way of showing our affinity with them. We will have to take up this responsibility, realize that we have to devote our time to it, and resolve to die in this country for the sake of Islam. These Muslims who are living in Toronto must make a firm covenant to live for the sake of Rasūlullāh's ﷺ *Dīn* and to die for his *Dīn*; and to strive for it. If they do this, they will see the entire scenario changing. However, we will have to mould our lives or change our lives, and make sacrifices as was done by these pious personalities. We will also have to sleep on straw mats as they did, we will also have to teach students as they did, and we will also have to spread the message of the Hadīth as they did. The reformation of the latter section of this *ummah* can be realized if the efforts and endeavours of the former section are revived. This is also one way of working. May Allāh ﷻ inspire us.

وآخر دعوانا أن الحمد لله رب العالمين.

FAITH AND CONVICTION

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد وعلى آله وأصحابه وأتباعه إلى يوم الدين.

Weakness in īmān

My elders and friends! As observed by our pious elders, those who are inhabiting the world at present have many challenges which they have to face. There are economic challenges, political challenges, educational challenges and social challenges. But if we were to ponder and study deeply, we will conclude that the greatest challenge is of faith and conviction (*īmān wa yaqīn*). The greatest challenge at present is the challenge of weakness in *īmān*. The condition of the Muslim *ummah* is deplorable. Although Muslims are living in Muslim countries, are born in Muslim homes, have Muslim names, learn to read the Qur'ān in the *maktab*, and occasionally go to the musjid as well; the moment any of this becomes an obstacle to a person's personal benefits, his heart does not want to practise on Islamic teachings.

There is a country next to us which we call Pakistan. You all know its history; it came into existence in the name of Islam. We all said we will

establish a government along the lines of the government which existed in the time of Rasūlullāh ﷺ and the Khulafā' Rāshidīn. This is the call and slogan which was made. What is the meaning of Pakistan? It means *Lā ilāha illallāh*. Over fifty years have passed since it came into existence. Yet, whenever a call is made to institute the Islamic Sharīʿah, the very same people who have Muslim names and were born in Muslim families will vociferously oppose this. I was listening to the BBC the other day. They were saying: "These *mullās* [*ʿulamā'*] want women to be covered with sheets and to remain confined within four walls. How can this be allowed in today's times?!" Do you know who was asking this question? It was a Muslim. We learn from this that we do not possess the faith and conviction which we ought to have in the Qur'ān.

You heard the theme of Sūrah al-Kahf wherein it is stated that if people are convinced about the fleeting nature of this world, the shallowness of all its attractions, and the genuineness of the life of the Hereafter, they can acquire success both in this world and in the Hereafter. The greatest contribution of the Prophets عليهم السلام was to prove the fleetingness of this world to the people, and firmly establish the permanence and profitableness of the Hereafter in their hearts. Consequently, when this belief was firmly embedded in the Sahābah's رضي الله عنهم hearts, they were prepared to sacrifice everything of this world. The love of this world causes a person to sell his own country.

Today we are not prepared to sacrifice a little money, we are selling our country for our own gain. I was invited to a meal in London and a few Pakistani officers were also present. They had been working in a bank which closed down. One of them related to me: "I was working in the bank. Many distinguished people from our country [Pakistan] who were held in high regard and considered to be leaders of the country were depositing hundreds of thousands of dollars in the bank." Look, a person is placing the entire population of his country into hardship for his personal gain and for the purposes of acquiring of this world. The country can go down – in fact, it can be sold – but he is not bothered in the least. This is because love for the world is firmly embedded in his heart. And so, he cannot distinguish whether he is doing something beneficial or something harmful.

A request in parliament

The facts which are contained in the Qur'ān are eternal facts. I read a report in the *Jang* newspaper.

There are two parliaments (1) The House of Lords, (2) The House of Commons. A few members compiled a report a few months ago and presented it to parliament. They made the following request to the parliament: "We request parliament to promulgate a law which imposes on the woman to remain in their homes for at least 3-4 days." They explain the reason for this

request: “Our women, our wives remain at work from morning to evening, and so, our children are not nurtured and trained in the proper manner. The next generation of our country is heading towards anarchism; it has no goal.”

Together with Christian and Jewish children, Muslim children are also joining them towards destruction. So they said that if women remained in their homes for at least four days of the week, they will be able to nurture their children. While I was reading this article, the following verse of the Qur’ān came to mind:

وَقَرْنَ فِيْ بُيُوْتِكُنَّ وَلاَ تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الأُوْلَى

“Remain in your homes and do not make a display of yourselves like the display of the previous days of ignorance.”

We did not know the actual meaning of this verse during our normal recitation of the Qur’ān, and what effect it [women’s leaving their homes] will have on society at large.

My friends! There is a need to undertake a deep study of the Qur’ān. It really pains me to say that even the *‘ulamā’* fraternity and students studying in the *madāris* do not have absolute conviction in the Qur’ān and Hadīth. We also do things for our personal benefit. Whereas only those who have absolute conviction in the Qur’ān and Hadīth can succeed. They cast aside material benefits and

occupy themselves in serving *Dīn* solely for the pleasure of Allāh ﷻ.

What qualities should a *dāʿī* possess?

A *dāʿī* (one who calls towards Allāh ﷻ) should have no worldly greed whatsoever. When our *ʿulamā'* and students qualify, they must go to different countries to serve *Dīn*. They must not go to foreign countries with the same intention as the masses, viz. to acquire as much of the world as possible. If the *ʿulamā'* do this, people will lose confidence in them. We hear many stories and incidents which really put us to shame. Love for the world has crept very deeply into us, and so, we will do things which are most certainly not behoving of our status. We resort to misinformation and making incorrect statements. We will say to a person that he has been affected by magic whereas he has an ordinary and simple illness. Because we want to obtain some money from him, we convince him into believing he has been affected by magic. I have heard of some *ʿulamā'* in South Africa who personally perform *jādū* (witchcraft) on a person, and then treat him.

They will say to the person: "You have a strong jinn. I have a *taʿwīdh* for you; if you use it, it will help you." They will say such things solely to obtain money from the person. This type of thinking and love for the world which has settled in our hearts is preventing us from spreading the truth.

Hadrat ʿAlī Miyā Sāhib [Maulānā Abul Hasan ʿAlī Nadwī *rahimahullāh*] wrote, and he is absolutely right when he said: "Europe and America are drowning from head to toe in materialism. They have no objective whatsoever apart from material gain." The situation has reached drastic levels. A father passed away and a message was sent to his son saying: "Your father passed away here in the hospital. Come and see to his burial and other arrangements." He replied: "It is very difficult for me to obtain leave from my employment, and I am very busy. You may make all the arrangements and send me the bill."

Materialism has reached such a limit among these nations that they are not prepared to bury their parents. Muslims are also emulating them. In their emulation of the Christians of Europe, they leave their parents in Old Houses [old age homes] which the government has set aside for the weak and old. Brothers! Are you going to leave your parents in old age homes whereas Rasūlullāh ﷺ said, merely looking at your parents with affection because they brought you up with affection is an act of reward. Are you still going to leave them in such old age homes!? Just think why this is all happening.

Everyone knows this ruling: If a woman is divorced by her husband, the most she is eligible to receive is her expenses during the *ʿiddah* (waiting period after divorce). If her dowry is outstanding, she is entitled to it. But no where will you find she becomes owner of half the man's

estate. You will not find this in any book. Muslims are aware of this. But there [in Britain, America, etc.] it is a law that if a man divorces his wife, she is entitled to half his estate. If the man has 100 000 pounds, she receives 50 000. She makes an application in court and receives the amount.

There were instances when she was reminded thus: "You are a Muslim, you follow the religion of Mu<u>h</u>ammad ﷺ, you have read the *kalimah* of Rasūlullāh ﷺ, you are saying: لاَ إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ verbally, this law is for them [non-Muslims], it is for other nations."

It is even more painful when *'ulamā'* are committing such sins – they are students whom we taught for ten years, who studied *Bukhārī, Muslim* under us, and yet they are making such applications in court for their children!

I said to one of them: "Maulwī <u>S</u>ā<u>h</u>ib! Fear Allāh ﷻ, what are you doing?" This is the worship of materialism which has cast people on the brink of destruction. No principles are adhered to, and no Sharī'ah is followed. A person is only worried about how much he will profit. As long he makes a profit, it does not bother him even if his entire nation is falling into the pits. The thought does not even cross his mind that this profit is temporary.

My brothers! We, and especially our students who are studying in the *madāris* have to pay

particular attention to understanding the Qur'ān and H̲adīth, embed them in our hearts, and have full conviction that whatever Rasūlullāh ﷺ said is absolutely correct, and even if we were to receive 50 000 pounds for acting against his orders, we will refuse to accept it because it is going to cause us harm. It is essential for whatever we learn and whatever we hear from our teachers to settle deeply in our hearts, and for our hearts to have full conviction in them.

My friends! If we want to acquire this conviction, we will have to remain in the company of those who have conviction of Allāh ﷻ in their hearts. It is not sufficient to have mere knowledge of something. At present, there are people in America who have more knowledge of the Sharī'ah than us Muslims. They explain intricate matters. Maulānā Muh̲ammad Taqī 'Uthmānī S̲āh̲ib had visited us. He addressed an assembly of academics in a hotel, and Christians and Jews were also present. The Maulānā says: "I was astounded at the presentation of a woman who delivered a talk on Islamic economics. Our students studying in our *madāris* probably do not know what impact Islamic economics can have. She was making this statement repeatedly: "Since a large number of Muslims are now living here [in America], it is necessary for us to provide such services for them whereby they could deposit their monies in the bank." They are obviously adopting our principles for their own benefit.

What was the number of Muslims in this country (Canada) at the time when they first arrived? What is their number at present? What are their beliefs? How many Sunnīs are there? How many Shīʿah are there? What are their requirements? What is their way of life? The woman spoke on all these issues.

I had the opportunity of attending a second meeting. The Muslims had organized a meeting in a huge government building to talk about *ʿīd al-ad-hā*. My friends phoned me and requested me to go with them because members of parliament were going to attend, and other dignitaries were also going to attend. There is a famous newspaper in Canada, *Toronto Star*. The editor of this newspaper will also be present. And so, they requested me to join them. While we were travelling, one of my friends said: "A woman is going to deliver a talk on *ʿīd al-ad-hā*. She asked her secretary to phone a Muslim and ask him how the word is pronounced, do they say *ad-hā* or *ʿīd al-ad-hā*? She asked her secretary to establish this so she does not mispronounce it and cause the Muslims to laugh at her."

When he said this, I thought to myself: Look at how meticulous these people are. We do not possess this quality. We teach in the *madrasah* and speak any way we like. The same happens when we deliver lectures.

Nevertheless, Maulānā [Muhammad Taqī ʿUthmānī Sāhib] said that he was astounded at

the knowledge the woman possessed [on Islamic economics]. However, all the knowledge they acquire is for the sake of this world, while our object is the Hereafter. This is the fundamental difference. They have many facts, and they publish books on a variety of topics we can never imagine. We have no knowledge of the English books which are published in America on every issue, every religion, and every movement.

A book was published about Dār al-ʿUlūm Deoband. One of my friends in Preston gave it to me and asked me to get someone who knows English to read and translate it to me, and see what the author is saying. [These are the contents of this book]: What is the *tablīghī* movement? What impact does the *tablīghī jamāʿat* have? What can we do to remove this impact which it has on the people?

They send officers to carry out their research for them who will travel throughout India. Some of them may even become Muslims. They will go out for *gusht* with the *tablīghī jamāʿat* and see what effect it has on the Muslims, and what they have to do to put an end to it. They have an entire plan before them. But we do not even know about all this. We are totally in the dark about how the world is observing and watching us.

The Ikhwān al-Muslimīn Movement

They undertook a research on the Ikhwān al-Muslimīn and laid out a plan to put an end to it.

When Shaykh Hasan al-Bannā' initiated this movement in Alexandria, hundreds of thousands of Arabs were influenced by it. This brought the British to attention, and they realized that if this movement spread through the Islamic world, they will be uprooted from the Muslim countries. This is because the Ikhwān had taught this slogan to every Muslim:

اَللّٰهُ رَبُّنَا وَمُحَمَّدٌ رَسُوْلُنَا وَالْقُرْآنُ دَسْتُوْرُنَا وَالْجِهَادُ فِيْ سَبِيْلِ اللهِ أَحْلَى أُمْنِيَّتُنَا

"Allāh is our Lord. Muhammad is our Messenger. The Qur'ān is our constitution. Waging jihad for the cause of Allāh is our greatest aspiration."

This was taught to every youngster of the Ikhwān. The nation which stands up for jihad causes "earthquakes" in their [west] palaces. Today, every child of theirs utters the name of Usāmah bin Lādin. They probably even dream about him. They are extremely terrified and are watching our every movement. After studying our movements, they prepare individuals from within us who are materialistically motivated, and they use them for their own purposes.

Consequently, they indoctrinated one person and instigated him to shoot a minister from King Fārūq's cabinet. He was killed, and the very next day, the newspapers announced that Shaykh Hasan al-Bannā' killed him. As a result, they got Shaykh Hasan al-Bannā's killed so that his movement will be finished off. This is just one example which I am giving to you.

Murdering those who possess atomic secrets

An Arabic periodical by the name of *al-Majallah* is published from London. An article was published in it recently and it was translated into Urdu. The article speaks about numerous scientists who were murdered in the hotels of Paris, America, Germany and many other countries. They were murdered but their deaths were made out to be accidents. They learn about a youngster who is very intelligent, who is making tremendous progress in the scientific field, he possesses atomic secrets, and if he returns to his country, he will manufacture atom bombs. [He is therefore murdered].

If such is the situation in the world and this is how it is operating, our children must remain on their guard. They must study and develop absolute conviction in the Qur'ān and H̲adīth. If we falter in the least in this regard, we will fail.

A new Muslim woman

The Muslim *ummah* must be made to understand that success only lies in the way shown by Rasūlullāh ﷺ. If we leave his way, we will always fail. Other nations have understood this point but we have not. Despite the heavy propaganda, the youngsters and especially the women of Europe, Canada and Africa are coming towards Islam.

I was in Cambridge just one month ago. Muftī 'Uthmān S̲āh̲ib who studied under us is based

there. Upon entering his house I saw three British youngsters sitting there. One was originally from Thailand, the other was from some other place, and third was a girl. I asked Muftī S̲āh̲ib if these were his guests. He replied: "These two embraced Islam previously, and this girl is embracing it now." I asked: "Is she embracing Islam because she intends marrying a Muslim boy? Has she undertaken any study of Islam? What is her reason for embracing Islam?" Muftī S̲āh̲ib said to her: "This is my teacher under whom I studied, and these are his questions." She replied: "I am at university and have been studying Islam for several years. I have come to the conclusion that human salvation lies solely in Islam. I have come to embrace Islam with absolute conviction." I replied: "Very well."

I was very much ashamed because our own children who are born in Muslim homes are dying over their [British] culture, they want to be like them, they want hairstyles like theirs, and they want to live like them. While they want to come towards us because they are fed up with their environment. They are getting no peace and tranquillity whatsoever from their society. Despite acquiring all material comforts, they remain restless. There is no spirituality in them, and this is what happens in the absence of spirituality.

D̲iyā' al-Qulūb enlightened the hearts

There was a senior officer in Pakistan who has already passed away. He was a personal secretary

of General Ayyūb. He wrote a voluminous book in which he relates a story:

While I was an ambassador to Pakistan in Holland, I translated the book, *D̲iyā' al-Qulūb*, of H̲ad̲rat H̲ājī [Imdādullāh] S̲āh̲ib into English. There is a centre there [in Holland] where they deliver lectures and talks solely on spirituality. Professors come there and deliver formal lectures on spirituality and *tas̲awwuf*. I had an affinity with this field, knew their language, and studied their books; and so I started attending.

There was a European lecturer who had been invited to deliver lectures for six months. I went to listen to his lectures specifically. When I heard his talks, the thought crossed my mind that this person does not know a single thing about our pious elders in the field of *tas̲awwuf*. I was convinced these people were merely scratching the surface. The essence of *tas̲awwuf*, and the principles of rectifying the heart as explained by our elders have not been understood at all by these people. They are merely delivering lengthy lectures.

I gave the professor the translation of *D̲iyā' al-Qulūb* and he was highly impressed with it. He said: "Had I not feared getting retrenched from my job, I would have become a Muslim." He abstained from embracing Islam because he feared he would no longer receive the money which he was receiving presently. However, he gave this manuscript to his typist for typing. The

woman was reading it as she was typing and she was greatly impressed and affected by what she read. She said to the professor: "I have become a Muslim. The method of acquiring tranquillity of the heart and the way of remembering Allāh as described by the author is unique. My heart has changed completely after reading it." The professor said: "Think carefully what you are doing. You may have to leave your employment. You might be expelled from Holland." She replied: "I have thought out everything and am ready to accept anything. I neither desire wealth nor this world. I desire tranquillity of the heart, and this book has shown me the way."

The woman embraced Islam, the person's wife [the Pakistani who wrote this story] taught her the Qur'ān, she took whatever money she had and went to Makkah Mu'azzamah. When the translated books of our pious elders were presented in Europe, they were astounded. These books are in our hands, they are in our *madāris*, they are in our libraries, and pious elders who are alive are in our midst. But we accord no importance whatsoever to going to them and learning from them.

Something for *'ulamā'* to think about

My friends! Living our worldly life as explained by our pious elders will give us genuine peace and tranquillity in this world. We can acquire tranquillity in this world and in the Hereafter as well. However, we must be convinced of it.

Unfortunately, material worship enters our hearts. I went to Ashrafīyyah for a short while this morning, where I met Maulānā Yaʿqūb Sārodī and Maulānā Rashīd S̲āh̲ib. We were talking about the *madāris* and they said: "Maulānā, what are we going to teach others when material worship is found to a greater extent in us [*ʿulamā'*]?" Maulānā Yaʿqūb said: "I ponder and reflect occasionally and think of how much material worship has crept into us! We pass certain decisions over trivial matters which we ought to be ashamed of."

My friends! It is therefore essential for us to remain with the people of the truth, and develop full conviction in the Qur'ān and H̲adīth which we study in the *madrasah*. Our pious elders say that the most difficult thing which we are experiencing is the difficulty of īmān and conviction. Conviction was found in the S̲ah̲ābah ﷺ, so it was easy for them to sacrifice everything. Since conviction has not developed in us as yet, we fall into this trap [of material worship] despite studying all these books. We fall into this trap because of weakness in our conviction. If our conviction in what we are studying here [in the *madrasah*] for ten years becomes firm and we develop full conviction as possessed by our elders, it will be very easy for us, and it will most certainly make an impact on the masses.

If a person delivers a lecture at a place and an action of his which was contrary to what he said in his lecture comes into the public eye, all the

effects of his lecture are destroyed. On the other hand, if there is a person living in a village and he does not deliver any lectures, but he is steadfast on his actions and adheres strictly to the Sunnah, people obtain illumination from his life. I came across many people who never delivered a talk or lecture, but the entire village would be influenced by them. This is because their words were always true, they would always be in the first row [for salāh in the musjid], and they would cry in supplication before Allāh ﷻ. But these qualities are found very little in us. The restlessness and anxiety which we ought to have over the present condition of the *ummah* is not found in us [*ʿulamā'*].

Hadrat Tufayl ibn ʿAmr ad-Dausī ؓ

A *jamāʿat* arrived from Burma yesterday. I was sitting and talking to them after the *ʿasr salāh*. I said to them: There is a book written by ʿAbd ar-Rahmān Pāshā in which he narrates stories of the Sahābah ؓ. The Arabic is of an excellent level, and the author relates stories of the Sahābah ؓ in an eloquent and forceful style which would cause you to shed tears. He relates the story of Tufayl ibn ʿAmr ad-Dausī ؓ. He had come to Makkah and was not aware of a Prophet who was commissioned here. When the polytheists realized he was the chief of the Daus tribe and an excellent poet who is proficient with the intricacies of the language, they rallied around him under the fear that if he were to be influenced by Muhammad [Rasūlullāh ﷺ], it will

be to their detriment. They said to him: "There is a person living here who makes certain statements which have a magical and mysterious effect on the people. This has caused disunity in our families. You are the chief of your tribe; do not let him deceive you for you might lose your chiefdom and your tribe might become divided. You should therefore stay away from him."

Tufayl ibn 'Amr ad-Dausī ﵁ relates: "They related so many [evil] things about him to the extent that whenever I used to enter the Haram, I would insert wool in my ears to prevent his [Rasūlullāh's ﷺ] words falling into my ears." Allāh ﷻ had willed guidance in his favour, and so, his eyes fell unwittingly on Rasūlullāh ﷺ while he was in salāh. He thought to himself: "This is a very strange way of worship. This person is very engrossed in his worship and reading something. I ought to find out more about it because I never came across a worship of this nature."

Thinking this to himself, he went closer. He then thought to himself: "I ought to listen, I am a poet, I can distinguish high-quality language from language of a bad-quality. Let me listen to what he is saying." He went closer and he heard a few verses. When Rasūlullāh ﷺ left the Haram, he followed him to his house and sought permission to enter. He entered the house and said: "O Rasūlullāh! I have been here for the past few days and people informed me of several things. I would like to learn about this new religion."

Rasūlullāh ﷺ taught him the basics of Islam, and recited two sūrahs to him, viz. Sūrah al-Ikhlās̱ and Sūrah al-Falaq. After listening to these, he was convinced this was not the speech of a human because no human could have ever composed something like this. He was a litterateur and understood the eloquence of the speech. He thought to himself he ought to become a Muslim. He embraced Islam and occupied himself in inviting his people towards Islam. But the people did not pay heed. The next time he went to Rasūlullāh ﷺ, he took Abū Hurayrah ؓ with him. Rasūlullāh ﷺ asked him: "Ṯufayl, what news do you have?" He replied: "O Rasūlullāh! I put in a lot of effort but a thick veil is covering my people. They are not ready to accept the truth." Rasūlullāh ﷺ made *duʿā'* restlessly.

The point I want to make is that a *dāʿī* (one who invites towards Allāh ﷻ) becomes restless when he sees his people heedless. His heart cannot remain at ease. Rasūlullāh ﷺ raised his hands in a state of restlessness. H̱aḏrat Abū Hurayrah ؓ began trembling and feared Rasūlullāh ﷺ might curse his people. He therefore said:

أَللّٰهُمَّ قَوْمِيْ أَللّٰهُمَّ قَوْمِيْ

"O Allāh! My people. O Allāh! My people."

On hearing this, Rasūlullāh ﷺ did not say anything [which would be detrimental to H̱aḏrat Abū Hurayrah's ؓ tribesmen].

Maulānā Ilyās Sāhib’s *rahimahullāh* restlessness

Hadrat Maulānā ʿAlī Miyā Sāhib *rahimahullāh* has written on the life of Hadrat Maulānā Ilyās Sāhib *rahimahullāh*. He writes: “The restlessness which I saw in his life, I rarely saw in anyone else.” His [*Tablīghī*] movement reached America – in the same America and Canada where the people used to perform Jumuʿah on a Sunday, and they did not even know when it was *ʿīd* and when it was not. But now you see *ijtimāʿs* taking place there, 4-5 thousand people assemble, and it is attended by doctors, engineers and highly qualified computer specialists. You will not even recognize a particular person as a famous doctor because he attends in such a simple manner. All this is a result of the restlessness which was found in Maulānā Ilyās *rahimahullāh*. May Allāh ﷻ bless us with such restlessness. Āmīn.

My friends! We cannot acquire such restlessness without remaining in the company of those who have it. Because it is only passed on from one to the other. A poet says:

“This is the only way of meeting Him: create a path to those who have met Him.”

This is a very simple but excellent couplet of Mukarram Muhtaram Hakīm Akhtar Sāhib. In other words, there is only one way of creating a bond with Allāh ﷻ - create a strong bond with those upon whom Allāh ﷻ bestowed this bounty.

Utmost effort is being made today to sever the *ummah's* bond with Rasūlullāh ﷺ. The other is to consider the *'ulamā'* to be impediments and obstacles to material progress. People are indoctrinated into thinking that *'ulamā'* are backward, and they will never progress as long as they hold on to the *'ulamā'*.

Yemeni youth cast the Qur'ān aside

A person was coming from London yesterday so Ismā'īl sent the newspaper, *al-Muslimūn*, to me. I was left astounded when I opened the middle section of the newspaper. It contained an article about the Yemen which Rasūlullāh ﷺ praised so highly. Some deviated youngsters entered a musjid, carried copies of the Qur'ān from it, and threw these copies outside. My friends! This is the state of our *ummah*. The forefathers who sacrificed their lives for Islam now have progenies who are throwing copies of the Qur'ān. Can we remain heedless under such circumstances?! If we do not undertake deep studies and do not become aware of conditions in this world, we cannot make any contribution. I therefore request you to also make academic efforts, and understand what is happening in the world. At present there are mutinies everywhere.

A plot to separate the *'ulamā'* from the masses

I received a periodical recently in which the first page had an article titled ثلاثة كتب تهز الفرقة الشيعية (three

books which shook the Shīʿah creed). The article states its opposition to a theocracy because it is draconian by nature. Although this may be correct, I thought over what the article said and the reason why such emphasis is given to it. Why have they given it such a captivating title, attached a photograph to it, and published it in such an appealing manner?

I came to the conclusion that their motive is to at least cut off the masses' contact with the *ʿulamā'* in Iran. They are trying their utmost to put an end to the rule of the *ʿulamā'*. The masses must be convinced into thinking that the *ʿulamā'* will keep them back. They can only progress if they cast the *ʿulamā'* aside.

These enemies of Islam want to convey us to the platform of "progress" by getting us engrossed in play and amusement, our progenies must continue in the same vein, they [the west] continue enriching themselves while we are destroyed.

The internet is a most hazardous and dangerous plague. We seek refuge in Allāh ﷻ from it. European and American thinkers themselves say that the forthcoming generations will be destroyed within a few years. On the other hand, we Muslims adopt and welcome every new craze.

My brothers! We need to pay attention. May Allāh ﷻ inspire us to study these things – our knowledge can only increase through excessive

study. We cannot learn and fathom things without studying. We cannot confine ourselves to an island [and remain blind to the rest of the world]. If we are here in the *madrasah*, we must not assume that the same environment exists in the rest of the world as is here in the *madrasah* of Dhābel. It is not like this. The situation is very volatile.

A student's enthusiasm for knowledge

There is a student who comes to study *Nūr al-Īḏāẖ* under me. He is from Africa, he studied in Syria and Yemen, and presently studying to become a doctor. He has to take three different buses before coming to me. I asked him one day: "How did you develop such enthusiasm? After all, you are studying in a university." He replied: "I became fed up with the condition of my fellow friends and felt it was not a life. We are living like animals. This disturbed me and I felt I should study something. I obtained a few books which I read. I then thought I ought to acquire Islamic knowledge. I followed this by a study of Arabic and I would now like to study *fiqh* (Islamic jurisprudence)."

He belonged to the Shāfiʿī *madh-hab* but because there was no one to teach him Shāfiʿī jurisprudence he requested me to teach him *Nūr al-Īḏāẖ*. I agreed and commenced teaching him. I noticed him taking three different buses to come to me. It takes him about one and half to two hours to reach, but he is very regular and

punctual in attending at the time which I set aside for him. If it was the time for his university examinations, he would phone me before hand, excuse himself from coming for his lessons and inform me of his inability to attend for the next six days. He would do all this despite not being an official student of the *madrasah*. He was attending out of his own enthusiasm, and would have been of no concern to me if he did not attend. But this demonstrated his excellent character.

We still find such righteous people around. He was saying to me on one occasion: "There are many Muslim students who, if we were to work on them, would be able to make an excellent contribution to Islam. But the condition is someone has to teach them English. Our *'ulamā'* who qualify from our *madāris* have no knowledge whatsoever of English. If I were to deliver a talk among the youth in Urdu, they do not understand anything which I say. It is essential for us to learn the language of the youth on whom lies the existence of this *ummah*. We definitely have a few youngsters who are experts in the English language. It is especially essential for those who have to work in foreign countries.

Our elders' inclination towards English

Hadrat Shāh Sāhib *rahimahullāh* perceived the need to study English towards the end of his life. While I was reading a biography of Hadrat Nānautwī *rahimahullāh*, I came across one

section which related that when he was going on hajj to Makkah Muʿazzamah with a group of many senior *ʿulamā'* including Hadrat Gangohī *rahimahullāh*, the captain of the ship came to know that these people are very senior *ʿulamā'* of India. He met them and asked them some questions on religious matters. Hadrat Nānautwī *rahimahullāh* continued answering his questions while another person was translating to the captain. Hadrat Nānautwī *rahimahullāh* said on that occasion: "Had I known English I would have explained Islam in detail to him." So you see, our elders also experienced such situations.

ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh* felt the same way towards the end of his life. ʿAllāmah Iqbāl *rahimahullāh* had become attached to him and related to him some of Newton's theories. On hearing them, ʿAllāmah Anwar Shāh Kashmīrī *rahimahullāh* said: "This Newton has wrongly attributed these theories to himself; ʿIrāqī said these things long before him." ʿAllāmah Iqbāl was not convinced and said: "These are the theories of a famous German scientist, yet you are saying ʿIrāqī wrote them!?" Hadrat produced a manuscript, placed it before ʿAllāmah Iqbāl and said to him: "Read this, it was written 400 years ago by ʿIrāqī."

Consequently, ʿAllāmah Iqbāl held ʿAllāmah Kashmīrī *rahimahullāh* in very high regard. He used to say repeatedly in his assemblies: "If there is anyone who could re-codify *fiqh*, it can only be ʿAllāmah Anwar Shāh Kashmīrī."

In the midst of his contact with ʿAllāmah Iqbāl, ʿAllāmah Kashmīrī felt if he had known the English language, he could have influenced them [western scholars]. So we see that such conditions did exist. What I am trying to tell you is that we have to prepare individuals who are capable of working in the environments where they are going to, and whom they are going to address. We cannot progress without this.

It is necessary for us to study books to increase our knowledge and facts. We have to study the contributions of our *ʿulamāʾ*, under what conditions they worked, what movements were influential in their times, and what they did to counteract these movements. If we have this history before us, we will understand the current conditions and how to respond to them. By reading all this, we will gain some insight. It is therefore essential for us to study their lives. Similarly, our conviction in the Qurʾān must be firm and unwavering under all conditions. If our *ʿulamāʾ* work with such strong character, we can hope there will be no danger to our religion – *inshā Allāh*.

وآخر دعوانا أن الحمد لله رب العالمين

THE ESTABLISHMENT OF *DĪNĪ MADĀRIS*

(talk delivered in Jāmiʻah Taʻlīm ad-Dīn, Dhābel)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد خاتم النبيين وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

Respected *ʻulamāʼ* and my dear brothers! Allāh ﷾ has been extremely kind to us for assembling us in a *Dīnī* educational institute. Our elders established these institutes after phenomenal sacrifices and very deep reflection. Islam had to experience different conspiracies against it on this land of India. When 1000 years of Islam passed since the *hijrah*, Akbar became the Moghul king. He was totally irreligious, and those who were around him were indoctrinating him in various ways for their personal benefits.

A few Iranian conspirators said to him that every religion has a life span of 1000 years. The Jewish religion existed for 1000 years and had to give way to a new religion. Christianity also remained a force for 1000 years and its power began waning thereafter. Since this religion [Islam] is also coming to the end of its one thousand year existence, there is no need for it. There is a need

for a new religion. These are the thoughts which they instilled into him.

Akbar was an ignorant person and so he had several Hindus in his court. Some Shīʿahs also established a firm control in his court. Akbar then initiated a new religion known as Dīn-e-Akbarī in which he introduced some very strange and weird laws. There was the danger of Islam being wiped out if unbelief was allowed to wield its authority. Furthermore, Akbar began imposing severe restrictions on the *ʿulamā'* of the Ahl as-Sunnah.

Hadrat Mujaddid's contribution

The *ʿulamā'* write that Allāh ﷻ brought forward Hadrat Miyā Mujaddid Sirhindī *rahimahullāh* from Sirhind for the protection of Islam. By virtue of his strong īmān and knowledge he undertook the exceptional task of changing the direction of this country. Hadrat Mujaddid Alf Thānī *rahimahullāh* wrote powerful letters in the Persian language which have been collated and published by the name, *Maktūbāt Mujaddid Alf Thānī*. A new edition of this collection was reprinted recently in a lovely format, and its Urdu translation has been printed in Pakistan. By reading this collection you will be able to understand the contribution made by Hadrat Mujaddid Alf Thānī *rahimahullāh*.

This was followed by major contributions by his sons, Khwājah Muhammad Maʿsūm *rahimahullāh* and others. They accomplished remarkable

efforts. They corresponded with government ministers and wrote to the *'ulamā'* of their time. They wrote letters to military commanders and generals. H̲ad̲rat Mujaddid *rah̲imahullāh* addressed every section of society which he felt could have some influence or the other. He presented to them the importance of Islam and the Sunnah of Rasūlullāh ﷺ with absolute confidence and force.

Consequently, when Jahāngīr came in as the new king after Akbar, his life changed, he was influenced by H̲ad̲rat Mujaddid *rah̲imahullāh*, and he tried to promulgate true Islam in this country. He was followed by Shāh Jahān who was from the same royal family, and he was followed by Aurangzeb *rah̲imahullāh*. Aurangzeb was a great scholar who completely confounded the historians. They could not understand how an absolutely ignorant king like Akbar who knew nothing and was able to establish Dīn-e-Akbarī, and then it was followed by a revolution which caused a learned scholar like Aurangzeb to come into power. It was this very Aurangzeb who initiated and supervised the composition of a unique book by the name of [*Fatāwā*] *'Ālamgīrīyyah*. How was such a pious and righteous king born from the same royal family!? Normally, the king who follows ought to have been worse than the previous one. And the one who follows him ought to be even more worse. But the historians did not think about the fundamental efforts which were made by those *'ulamā'* who, while sitting on their straw-mats,

were fully aware of the prevailing conditions of their country. They made endeavours to change the direction of their country. On one hand, they wrote all these letters; and on the other hand, they spent their nights crying before Allāh ﷻ. They begged Allāh ﷻ to protect Islam and they cried profusely before Him. Hadrat Mujaddid Alf Thānī *rahimahullāh* sent his *murīds* to different parts of the country – some were sent to Bengal, some to Madras, and various other places. By doing this, a web was woven throughout the country. These poor simple people who were wearing ordinary clothes and had a two *paisa* hat (*topī*) on their heads were the ones who caused a revolution. It is such people who are able to cause revolutions. We have to gauge and realize our inner strength. If a person is wearing simple ordinary clothes, it does not mean he cannot do anything worthwhile.

The Iranian revolution

There was a person who you probably know as Khomeinī. He was like a *mullā* (religious scholar) and belonged to a religious group like the *'ulamā'*. When he began making revolutionary statements, he was exiled from Iran. He went to Iraq and was banished from there as well. He settled down in Paris and started his programme through cassette tapes. He delivered speeches in which he addressed the Iranian youth, the Iranian workers, and women. The cassettes were sent to Iran, copies were made, and distributed throughout Iran. He changed the thinking of the masses,

spoke out against the tyrant king [the Shah of Iran], and presented himself in opposition to the king. During those days there was a Pakistani who was serving as an ambassador in Iran. When the revolution took place, he made copies of all the Urdu books on the subject to show how the youth went into the forefront, how numerous of them were shot, and were prepared to sacrifice themselves for the teachings of their Imam Khomeinī.

The foundation of Deoband

A time came when the British gained control over this country [India] and the 1857 revolution took place. Many *madāris* were forced to close down, *khānqāhs* were destroyed, and many dangers presented themselves once again. Allāh ﷻ inspired our elders and they cried profusely before Him. Allāh ﷻ inspired them to establish Dār al-ʿUlūm Deoband, and so its foundations were laid. We heard the statement of Hadrat Shaykh al-Hind *rahimahullāh* from our teachers and read it in books. He used to say: "Dār al-ʿUlūm Deoband is not merely an educational institute; it is a movement. O people! Do not think it is a *madrasah* in which only some books are taught. No. We shall prepare a new generation here."

Hadrat Maulānā Muhammad Tayyib Sāhib *rahimahullāh* writes: He [the student who qualifies from Dār al-ʿUlūm Deoband] will appear to be an ordinary simple-minded Indian, but in

reality he will be a genuine believer who will never accept any foreign servitude nor tolerate any false creed or movement. This is the type of generation we will prepare.

Through Allāh's help, these elders brought about a revolution in this country. The greatest of the intelligentsia, the most powerful commander, or the most influential political leader did not have the courage to pass a resolution of total freedom [from the British]. It was the *'ulamā'* of Dār al-'Ulūm Deoband – seated on their straw mats – who passed a resolution demanding total freedom. They made such sacrifices for this which left the world astounded. They proliferated the educational system and movement so profusely, that at present, all the major *dār al-'ulūms* in Pakistan, Bangladesh, Britain, Canada, America and various other places are run by people who are affiliated to Dār al-'Ulūm Deoband. I met a person from Bangladesh who said to me: "We have 3200 students in our *madrasah* and – *al-hamdulillāh* – every single one is affiliated with the *'ulamā'* of Deoband." The major *dār al-'ulūms* of Pakistan are affiliated with the *'ulamā'* of Deoband.

An American conspiracy

At present there is a movement throughout the world against the *madāris*, and they all want to know what the *madāris* are doing, where are they receiving their funds from, what are the students taught, and what type of degrees do they receive?

These questions do not originate from India. They originate from America. America brought it to the attention of all the governments of the world saying to them: You are seated quietly and you do not even know what is happening in the *madāris* in your villages and cities; you must keep an eye on them, you must shut them down. This is especially so against the *'ulamā'* of Deoband. At present, when a person goes through the London airport, he is questioned: Which group of *'ulamā'* do you belong to? A person said to them that he belongs to the *'ulamā'* of Deoband. His visa was cancelled and he was sent back from where he came. I know of two incidents like this. This shows the danger which they perceive from the *'ulamā'* of Deoband. Our elders made unique and matchless contributions. Our pious elders possessed three special qualities.

Special qualities of Deobandī *'ulamā'*

(1) They possessed deep-rooted knowledge. There was no equal to their deep-seated knowledge in the Islamic world. I personally heard Hadrat Maulānā Binnaurī *rahimahullāh* saying about Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh*: "When we used to hear him speaking on a particular topic, we would think this field was his speciality. But when we asked him about another book, he would speak about it with the same authority and confidence."

Just a few days ago I was reading a book written by Hadrat Muftī Shafī' Sāhib *rahimahullāh* titled,

Chand ʿAzīm Shakhsīyyate (A few great personalities). This is a collection of articles which he had written over a period of time and were published in the periodical, *al-Balāgh*, or articles which he wrote in letters. Someone compiled all these in a book form. A story of Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh* is included in it. Muftī Sāhib writes: "While I was teaching in Dār al-ʿUlūm Deoband, I experienced some difficulty in a certain text of *Mullā Hasan* and I could not understand it. I decided to go to Maulānā Anwar Shāh Sāhib to solve it for me. I asked someone about Hadrat Shāh Sāhib's whereabouts and was informed he is studying in the library lobby. I placed the book under my arm and proceeded. Hadrat Maulānā Shāh Sāhib saw me from upstairs so he shouted from their saying: 'Muhammad Shafīʿ, where are you going?' I replied: 'Hadrat, I was coming to you.' He asked: 'What is the problem?' I replied: 'Hadrat, I have a problem understanding something in *Mullā Hasan*.' He said: 'Remain where you are and read the text to me.' I was standing downstairs and Hadrat Shāh Sāhib was upstairs. He said: 'Read the text aloud to me.' I read the text from downstairs, and said: 'Hadrat, I do not understand this text.' Hadrat Shāh Sāhib explained it to me to my full satisfaction. I was left astounded at his explanation and spent the rest of the day thinking how many years ago Hadrat Shāh Sāhib must have taught this book, and yet he could explain it to me with such confidence while I was standing downstairs, and he merely asked me to read the text to him."

(2) The second quality which our elders possessed was *Dīnī* passion and zeal. So firstly their intellectual capability was strong, and secondly, they possessed unlimited *Dīnī* zeal. Whenever any trial or tribulation raised its head against *Dīn*, our elders could never relax; they would become restless. I heard and also read about Hadrat Maulānā Anwar Shāh Kashmīrī *rahimahullāh* that he was extremely ill at the time when there was a court case against the Qādiyānīs in Pakistan. He was suffering from severe bleeding piles and had become very weak. But when the date of the hearing approached, Shāh Sāhib said he will certainly attend. The lecturers of Dār al-'Ulūm Deoband went to him and said: "Hadrat, you are extremely ill, you are not fit enough to travel. You instruct us and we will go on your behalf." Shāh Sāhib replied with tears in his eyes: "Brothers, I appreciate your sentiments, but what reply will I give to Rasūlullāh ﷺ on the day of Resurrection if he were to ask me: 'Anwar Shāh! A person claimed prophet-hood after me, and you remained in Deoband!?'" On hearing this, all the lecturers began crying. This was their level of zeal for *Dīn*.

Look at Hadrat Shaykh al-Hind *rahimahullāh*, Hadrat Anwar Shāh Kashmīrī *rahimahullāh*, Hadrat Thānwī *rahimahullāh*, Hadrat Maulānā Ilyās *rahimahullāh*, Hadrat Gangohī *rahimahullāh*. Read all their biographies and you will never find any lethargy in them when it came to *Dīnī* matters. Any trial and tribulation against the *Dīn* would render them restless and they were

prepared to bear worldly hardships and difficulties to combat it.

When Hadrat Madanī *rahimahullāh* was released from prison, a Nawāb Sāhib summoned him. He sent one of his messengers to him and offered him 50,000 rupees a year. Hadrat asked: "What responsibilities will my job entail?" He replied: "You do not have to do anything. All I ask you is to abstain from delivering speeches against the British. Apart from that, you may continue teaching and do everything else. I will pay you 50,000 rupees annually." Do you think 50,000 rupees was a small amount in those days? Hadrat responded with a smile and said: "Miyā! Go and make your offer to someone else."

Hadrat Madanī *rahimahullāh* had remained in the company of Shaykh al-Hind *rahimahullāh*. He remained in the prison of Malta and acquired the honour of having to leave his homeland for the sake of *Dīn*. This is why Allāh ﷻ blessed him with such firmness of *īmān*. The *'ulamā'* of Deoband issued a *fatwā* stating it was *harām* to work for the British, especially in the British army. This caused an uproar, many senior *'ulamā'* were arrested and imprisoned in the Karachi prison. Hadrat Madanī *rahimahullāh* was also arrested and imprisoned. He was brought to court and the judge asked him: "Did you issue a *fatwā* stating the impermissibility of working for the British?" Hadrat Madanī *rahimahullāh* replied with absolute confidence: "Yes. I consider it *harām* on the basis of my religion. We most certainly do not

consider it permissible for Muslims to be shot by their own Muslim brethren. If the British government considers this to be mutinous, then I am the first mutineer against the British government."

This was an era of British rule [in India] and British occupation. They would issue a warrant of arrest anytime they wished, and they would hang anyone whenever they liked. Hadrat Madanī *rahimahullāh* used to relate: "I had carried my *kafan* with me." When Hadrat responded to the judge's question as related above, Maulānā Muhammad ʿAlī Jauhar who was present in court got up from his seat, hastened towards Hadrat and kissed his feet. This was the glorious history of the *ʿulamā'* of Deoband.

(3) The third quality in the *ʿulamā'* of Deoband was limitless humility. Together with the immense knowledge which they possessed, they were extremely modest. We are left astounded when we read some of the stories of Hadrat Shaykh al-Hind *rahimahullāh*, and we begin to realize how much of pride we have. Just recently I read something about him. Hadrat Nānautwī's *rahimahullāh* father had fallen ill. He was brought from Nānautā to Deoband and made to stay with Shaykh al-Hind *rahimahullāh*. He was being treated at his house, and Hadrat Nānautwī *rahimahullāh* was gone somewhere. His father began suffering from severe diarrhoea. He was messing the bed repeatedly and Hadrat Shaykh al-Hind *rahimahullāh* was carrying the impurity

with his own hands and throwing it outside. This was the head-teacher at Dār al-ʿUlūm Deoband serving the needs of his teacher's father. Just think! Do we have such humility?

My friends! This is a story from Hadrat Shaykh al-Hind's *rahimahullāh* life. What are we doing? While Hadrat Shaykh al-Hind *rahimahullāh* was busy removing the mess, Hadrat Nānautwī *rahimahullāh* returned and saw him doing this. It is mentioned in the books that he raised his hands immediately and made *duʿā'* to Allāh ﷻ saying: "O Allāh! Never permit his hands to fail."

Look at the type of *duʿā's* which they received from their elders! This is what the *ʿulamā'* of Deoband were: Allāh ﷻ placed the qualities of absolute simplicity and total humility in them. This is why whatever they said had an effect on the people. They served this country without bothering [about any material returns] and elevated the flag of Islam. They sat on straw mats, slept on straw mats without possessing any clothes, did not bother about food, and did not have any desire for worldly riches. They spent their entire lives solely to elevate Allāh's ﷻ word without any worldly motive whatsoever.

Let us make a promise

My friends! It is my responsibility and your responsibility. This *dār al-ʿulūm* – Jāmiʿah Islāmīyyah Taʿlīm ad-Dīn Dhābel – has 750 students. If Allāh ﷻ instils such restlessness and

yearning in our hearts, it is impossible for any anti-Islamic movement to succeed. We will have to sacrifice our lives, we will have to spread out into the villages, we will have to go to the Muslim areas and meet them, we will have to intermingle with the youth, we will have to befriend those who are studying western education, we will have to convey the message of Islam to them – we will have to make all this our mission.

It is one thing to understand certain concepts from books, and another thing to make these concepts the objectives and mission of our life. My friends! There is a major difference between the two. We will have to make Islam our life objective and we must first practise on its teachings. Then, we must have such strong feelings for it that we are not prepared to tolerate the slightest attack against it. If such feelings and such zeal are instilled in our students, *inshā Allāh*, there will be no danger in this country.

The *Dīnī madāris* – the back-bone of the *ummah*

A huge meeting was held in 1948 in Bombay and *'ulamā'* from all backgrounds were assembled. I remember the words from the speech of Hadrat Madanī *rahimahullāh*. They were printed in a large font: "The *Dīnī makātib* and *madāris* are like the back-bone for the Muslims of India." If these *madāris* become weak, Muslims will become weak. Our elders propagated this and did their utmost to establish *Dīnī madāris* everywhere so

that Islam is not faced with danger. Allāh سبحانه وتعالى had blessed them with foresight.

Hadrat Madanī's abstinence

I personally saw Hadrat Madanī *rahimahullāh* when he came to Gujarat. When he resorted to bed at night, our Gujarati people used to bring huge mattresses and silken duvets for him. Hadrat would remove all these items. Hadrat had his own thick white sheet which he would spread on the ground, a leather pillow, and he would sleep on these. I saw this with my own eyes.

When I was in Deoband, he came out on a Friday and proceeded towards the Jāmi' Musjid. We [students] were walking behind him. It was extremely hot, so one of us opened an umbrella for Hadrat. He turned around to see who opened the umbrella. He stopped walking and said: "Bhāi, why did you open this umbrella over me?" The person replied: "Hadrat, the sunlight is very intense." He asked: "I see. What about all these other people who are walking, are they not feeling hot? Get an umbrella for all of them, only then will I continue walking." There were so many of us; where could we have obtained umbrellas there and then? Someone indicated to the person to close the umbrella because Hadrat does not approve of it.

If someone were to open the door for him, he would ask: "Do you consider me so weak that I cannot even open a door?" He lived a tough life.

He was over eighty years old when he travelled from Sahāranpūr to Kerala. When the authority of the Muslims was waning in the country, he travelled from village to village. He even travelled to Nausārī [in Gujarat] on an ox wagon. There were no cars in those days. I can picture the scene when over fifty ox wagons were moving together. Hadrat Madanī *rahimahullāh* was sitting on one of them and they were entering Nausārī. Hadrat delivered a lecture at night and returned to his room at about 1:30a.m. I heard someone crying at about 3:30a.m. I went to check and saw Hadrat weeping and crying. Imagine a person at such a senior age of his life going to sleep at 1:30a.m. and crying before Allāh ﷻ at 3:30a.m.! Such were the *'ulamā'* of Deoband. May Allāh ﷻ enable us to follow in their footsteps. Āmīn.

The need for an ideal teacher

Hadrat Maulānā 'Alī Miyā Sāhib [Maulānā Abul Hasan 'Alī Nadwī] *rahimahullāh* had visited us and we were talking about the syllabus. He said: "I went through many experiences and have come to one conclusion: nothing is achieved by completing these books and the syllabus. If the teacher is an ideal teacher, he can prepare his students with any book provided the students want to study and want to understand. If a student really wants to work, he can make himself competent with any book."

My friends! Knowledge is never acquired by roaming and roving around. A lot of our time is

wasted in roaming about. Our time is wasted in going to Surat, going home, meeting relatives, leaving relatives [at the station], etc. This is totally wrong. Once you enter the *madrasah*, remain devoted to your studies. Do not move back if you do not understand any lesson. Make yourself competent and capable. Develop competence in Arabic which is the key to every science. The books of our elders and of the past scholars are by and large written in very simple and eloquent Arabic. You will have to develop competence in Arabic to understand these books.

Our elders were proficient scholars

Hadrat Maulānā Yūsuf [Kāndhlawī] Sāhib *rahimahullāh* was the *amīr* of the *Tablīghī Jamāʿat*, the son of Hadrat Maulānā Ilyās Sāhib *rahimahullāh*, and the author of *Hayāt as-Sahābah*. He said: "Maulwī Sāhib, in my student days I had memorized the entire *Sabʿah Muʿallaqāt*." I personally heard him saying: "I memorized the entire *Qasīdah Burdah*." He then listed various other collections which he had memorized in their entirety. This is how they became so proficient. We gauge from this that they toiled to the limit during their student days, and then they became involved in the work of *daʿwah*.

Hadrat Maulānā 'Ubaydullāh Sāhib used to be engaged in the work of *daʿwah*. He was a proficient scholar who used to explain the *tafsīr* of the Qur'ān in a most admirable way. Allāh سبحانه وتعالى

blessed him with great knowledge. I was seated in his room on one occasion when he said to me: “Come, let’s go upstairs.” We climbed a small flight of stairs and on reaching upstairs I saw an entire library. He said to me: “When I become restless with these *Tablīgh* people, I go away upstairs.” He also said: “When these people surround me, I slink away upstairs, open my books and study them.” He was an academic and researcher by nature. When he became involved in the work of *daʿwah*, those who were already engrossed in it realized it was essential for them to acquire academic proficiency, and it was not possible to fulfil the responsibilities of *daʿwah* without knowledge.

Remember this for it is the responsibility of the *ʿulamā’*; they must understand the demands of the time, they must know what the mind-set of the people is, what type of questions are being posed about Islam, what are they saying about *purdah/ḫijāb*. When a law was passed in Afghanistan prohibiting women from exposing themselves in public, the entire world’s media began referring to them as fundamentalists who want to confine women behind veils and restrict them to the four walls of their homes during this age of freedom and liberation. They do not realize that the freedom which they are talking about has actually destroyed the morals of nations. It is a Jewish conspiracy to get women out of their homes and place them on the streets. Islam does not permit this at all. You will have to explain this to the people. You will have to explain it to them

in English, in French and in the languages of other countries. You will have to explain what Islam is, what its benefits are, and the harms it will cause to the country if we were to act against Islamic laws.

The comprehensiveness of divine law

Doctor Aslam Parwez is a professor of science at Delhi University. He went recently to Harvard University to deliver lectures on *al-mīzān* (the scale). We think that the verse:

وَلاَ تُخْسِرُوا الْمِيْزَانَ

"and do not decrease the measure."

Only refers to not weighing and measuring less. [We also use the following verse as proof]:

وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ

"Observe the weight with equity."

However, Doctor S̲āh̲ib says: I pondered over this and concluded that Allāh ﷻ created a scale for everything in this world. A woman's system of life is also on a certain scale. If you were to operate on a woman so that she does not conceive a child, she will get cancer. This is because you have upset the scale, and Allāh ﷻ prohibits you from this:

وَلاَ تُخْسِرُوا الْمِيْزَانَ

"and do not decrease the measure."

He provided many other examples wherein he demonstrates the divine system of Allāh ﷻ. For example, pesticides were sprayed and certain insects were killed. This caused the crops to be destroyed because certain insects used to eat other insects and saved the crops in this way. But you [man] did not realize their importance and you killed them.

Friends! We will have to present ourselves before the intelligentsia and inform them not to cause changes and alterations in Allāh's ﷻ system. We will have to understand the Qur'ān from different angles. The Qur'ān is a unique book in which Allāh ﷻ expounded unique facts. New facts can be learnt from it in every era provided we study it attentively. Read the Qur'ān as though you are personally addressed. If we strive in this way, Allāh ﷻ will create proficiency in our knowledge.

You should certainly try to develop three qualities: (1) develop competence and proficiency, (2) remain simple by nature, (3) maintain a high level of character. Opt for a life of striving, and try to help and aid Islam wherever possible in whichever way possible – by delivering speeches, by writing, etc. Whenever Hadrat Maulānā 'Alī Miyā Sāhib *rahimahullāh* used to deliver a talk to the students, he would quote this poem to them:

"May Allāh cause you to become acquainted with a storm, because there is no trembling in the waves of your ocean."

May Allāh ﷻ instil in us the zeal to live for Islam and die for Islam. Brothers, make a firm intention for this.

The deception of the soul

[Our students] like to lengthen their hair. When we tell them to cut it short, they say: "Hadrat, it is Sunnah to lengthen the hair. Rasūlullāh ﷺ used to keep his hair long." I said to them: "Rasūlullāh ﷺ also used to eat bread with vinegar. Go and inform the principal to issue an order [to the kitchen] not to prepare any curry today. He must merely give a little vinegar to all the students. Have we forgotten this Hadīth? Go and make a request [to the kitchen] not to cook anything today. The cook must distribute vinegar to the students."

They do not remember this Hadīth, but they remember the Hadīth about keeping the hair long. This is the mischief of the soul. Go and read the biographies of our elders again and again. Look at the excellent qualities which they possessed, look at their humility, look at their enthusiasm to serve Allāh's creation, look at the self-effacement; and make service to Allāh's creation the object of your life.

How did Islam spread?

Islam spreads quicker by serving Allāh's creation. Rasūlullāh ﷺ had not been commissioned as a Prophet as yet, and the entire Makkan society was still engrossed in unbelief (*kufr*), yet Rasūlullāh ﷺ was feeding the poor, helping those in need, and seeing to the needs of guests.

A Hadīth of *Bukhārī* relates the story of Rasūlullāh ﷺ returning from the cave of Hirā', going to Hadrat Khadījah *radiyallāhu 'anhā* and saying:

زَمِّلُوْنِيْ زَمِّلُوْنِيْ...إِنِّيْ خَشِيْتُ عَلَى نَفْسِيْ

"Enshroud me, enshroud me! I fear over my life."

Hadrat Khadījah *radiyallāhu 'anhā* said to him:

إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَحْمِلُ الْكَلَّ

"You maintain ties of kinship and you bear the fatigue of seeing to the needs of others."

We learn that these qualities were in him before prophet-hood. He was serving Allāh's creation before he could call them towards Islam.

If you are travelling [by bus or train], and there is a Hindu woman with her child who has no seat, it will be better for you to get up and offer her your seat. This character of yours will have an effect on her. She will think to herself: "This is a Muslim,

and Muslims are very courteous people." Another person is finding it difficult to carry his goods, and so you help him.

It is related in the biography of Rasūlullāh ﷺ that he saw a woman walking with a heavy bundle on her head, and she was finding much difficulty in walking with the heavy load. The Quraysh of Makkah were sitting and mocking at her because she could not walk properly, yet she was carrying such a heavy bundle. Rasūlullāh ﷺ was disturbed by their mockery. He went to her and said: "Let me carry this bundle for you." Rasūlullāh ﷺ placed it on his head and conveyed it to her house.

You and I have never carried a burden for anyone, yet we make claims to serving Islam. Rasūlullāh ﷺ connected the work of *daʿwah* with serving Allāh's creation. He helped the down-trodden and showed hospitality to guests. He spent all of Hadrat Khadījah's *radiyallāhu ʿanhā* wealth to help the poor and needy. This is how Islam will spread. May Allāh ﷻ instil such qualities in us.

If we are walking on the road and we see an old man with a load of goods, we must go to him and say: "Come, uncle, let me carry these goods for you. I will convey them to the bus for you." Instead of doing this, we will push him aside, rush into the bus, and be happy over having obtained a seat for ourselves. We will see an old

man standing while we are seated, but we will not offer him our seat.

My friends, I have personally seen *madrasah* students seated in a bus, the *ustādh* (teacher) of another *madrasah* is standing, but they will not offer him a seat. They will lower their heads and remain seated. If a teacher is from Dhābel Madrasah, the student will offer him a seat out of fear he will be questioned the next day. And if he is not questioned, something or the other will be said to him in class. But if the teacher is of any other *madrasah*, he will turn a blind eye. This is not right. This is not good character. It is an illness.

One should rather have enthusiasm to help and serve. If you see any poor or needy person, you must go forward and serve him. Islam spreads through serving, *Dīn* spreads by setting right our dealings. *Dīn* spreads through good character and humility. It does not spread through lectures. Imagine if I deliver a brilliant lecture from the pulpit (*mimbar*) while my actions are something else – I do not even bother about my neighbour. What effect will my lecture have? The world does not need words, it needs action. Our elders possessed action in their lives, they did not have words alone. We may have the words, but we are really lagging behind in action. May Allāh ﷾ inspire us and strengthen your capabilities.

Sins cause the heart to be dead

Sins have a terrible impact. Ibn Qayyim *rahimahullāh* writes:

إن الذنوب تميت القلوب

"Sins deaden the hearts."

He adds: One's life is rectified when restrictions are placed on sins.

My brothers! Take admission in the *madrasah* but do not interfere with *madrasah* affairs by questioning certain things which may be happening in the *madrasah*, speaking against the principal, complaining about the food, etc. Do not interfere in these matters. Take admission in the *madrasah* for the sake of studying, and not to interfere and comment on the administration of the *madrasah*. Suffice with whatever you receive – *inshā Allāh*, you will benefit tremendously. Appreciate the services of your teachers. These poor people strive by night and day to teach you; appreciate them. The more respect you accord to your teachers, *inshā Allāh*, the more blessings you will experience in your knowledge.

These are the few things which I had intended saying to you. I apologize to these teachers for speaking for so long. May Allāh ﷻ endow me with good character, and endow these children as well. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE ESSENCE OF *TAQWĀ*

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على سيد المرسلين، سيدنا ومولانا محمد خاتم النبيين وعلى آله وأصحابه وأتباعه إلى يوم الدين. أما بعد!

أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم،

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوْتُنَّ إِلاَّ وَأَنْتُمْ مُّسْلِمُوْنَ.

قال رسول الله صلى الله عليه وسلم:

ألا كلكم راع وكلكم مسئول عن رعيته.

Respected brothers and elders. Allāh ﷻ revealed the Qur'ān to Rasūlullāh ﷺ and also revealed the verse which I recited before you. The verse translates thus: "O believers! Fear Allāh as He ought to be feared. And do not die except as Muslims."

Allāh ﷻ issues two instructions to us:

1. A believer must live his life in this world with fear of Allāh ﷻ.

2. He must have the concern of departing from this world in a state of *īmān*.

My brothers. There are many things in this world which divert man from the straight path. Man becomes engrossed in worldly pursuits and thereby forgets Allāh ﷻ and Allāh's commands. Previously, Prophets were sent one after the other to every nation and people to show man the straight path. However, after the commissioning of Rasūlullāh ﷺ, the coming of Prophets and Messengers into this world ceased. Rasūlullāh ﷺ presented the Book of Allāh ﷻ [the Qur'ān] and his pure life to us. We can now look into them, make a decision, and acquire guidance.

My brothers! The person who adopts a life of *taqwā* is blessed with a life of peace and comfort in this world. Study the Qur'ān from beginning to end and you will learn this at every point: the fear of Allāh ﷻ and *taqwā* is the basis for success in the Hereafter.

The order to lower our gaze

Allāh ﷻ says:

وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ

"The good result [outcome] is for the *muttaqīn*."

Who are these *muttaqīn*? They are those who mould their hearts and body parts in accordance with Allāh's ﷻ orders. In simple words which can be understood by one and all, a *muttaqī* and pious person in he who utilizes his heart and body parts which are all bestowed to him by Allāh

ﷻ in accordance with the orders of Allāh ﷻ. Such a person is a *muttaqī* person.

Allāh ﷻ orders him to abstain from looking at certain things, and he abstains. Allāh ﷻ prohibits him from looking at strange [non-*ma<u>h</u>ram*] women, and he abstains. Rasūlullāh ﷺ said that looking at a strange woman is a form of adultery; it is adultery of the eyes. If a Muslim possesses *taqwā*, his eyes cannot look at a strange woman after hearing this instruction of Rasūlullāh ﷺ.

Allāh ﷻ says:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ...

"Say to the believing men to lower their gazes..."

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ...

"Say to the believing women to lower their gazes..."

This is an order of the Qur'ān, it is not the opinion of any group, party or individual. Allāh ﷻ is telling us this; it is His order.

The order to observe *purdah/<u>h</u>ijāb*

The head coverings (*burqa'*) which were worn by women in Rasūlullāh's ﷺ time were not like those worn by women today. Present day head coverings came much later. In those days, the

head coverings and cloaks were made of very course fabric.

Many youth who are studying in universities claim that the order to wear *burqaʿ* is not mentioned in the Qur’ān. I went to America last year, and after the salāh, I noticed a few Arab youngsters discussing the issue of *hijāb*. They said: “The entire body of a woman has to be covered. The books of jurisprudence state that her entire body except for the face and hands have to be covered – إلا الوجه واليدين.”

From this they assume that there is no *hijāb*. Whereas the *mas’alah* is that if a woman exposes her face and hands in salāh, there is nothing wrong with it. It is not included in her *satr* (the parts which have to be compulsorily covered). These poor western-educated youth have not understood the Qur’ān correctly.

I was overhearing their conversation while I was putting on my shoes. I went closer to them, offered *salām* and asked: “Have you not read this verse in the Qur’ān:

يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلاَبِيْبِهِنَّ

“to draw over themselves some of their outer garments.” (Sūrah al-Ahzāb, 33: 59)

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوْبِهِنَّ

"And that they draw their head-coverings over their bosoms." (Sūrah an-Nūr, 24: 31)

They replied: "Yes, there is such a verse in the Qur'ān." I said: "This is exactly what is said in this verse, viz. when women go out, they must cover their faces. When a woman ventures out, *taqwā* demands her to *idnā-e-jilbāb*, which means she must lower her *chādar* (sheet, body covering) to the extent others cannot see her face so that she cannot be recognized, and a mischievous person may not stare at her face. This is the actual order."

Thus, *taqwā* entails a person subjugating his heart, body parts and dealings to the orders of Allāh ﷻ. Picture this scenario: We are sitting in our shop, and a small boy comes to purchase something. We think he does not understand anything about the price of items, and so, we charge him a little extra. Charging him extra is against *taqwā*. A villager who does not know the exact price of items comes into our shop and we charge him extra. This is against *taqwā*. We adulterate an item, or, a customer comes to me and I say to him: "I am selling this item for ten pounds." He replies: "It is too expensive." I say: "I purchased it for eight pounds." I lie to him because I actually purchased it for six pounds, but I say this to him so that I can sell it for ten pounds. This is a lie, and it is against *taqwā*. This is what Allāh ﷻ is commanding us to do:

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوْتُنَّ إِلاَّ وَأَنْتُمْ مُّسْلِمُوْنَ.

"O believers! Fear Allāh as He ought to be feared. And do not die except as Muslims."

Imām A'zam's *rahimahullāh taqwā*

It is mentioned in books that Imām Sāhib [Imām Abū Hanīfah *rahimahullāh*] was a very big fabric merchant. A particular fabric had a defect. He had to leave his business for some work, and he instructed his worker that if any customer wishes to purchase the defective fabric, he must show him the defect and then quote the price. If he agrees, he will purchase it as it is. Imām Sāhib *rahimahullāh* left and when he returned at night, he asked his worker about the days takings, and whether the defective fabric was sold or not. He replied: "I sold it." Imām Sāhib *rahimahullāh* asked: "Did you show the customer the defect?" He replied: "I forgot." Imām Sāhib *rahimahullāh* said: "You forgot?! You sold a defective fabric today?!" Imām Sāhib *rahimahullāh* gave all the days takings in charity. This is *taqwā.*

It entails a person setting right his affairs whether he is in a business place, working in an office, dealing with his family at home, or whether he is tutoring his children. He must fear Allāh سبحانه وتعالى in every matter.

Dealings with one's family

Some people are very "religious", they remain seated in the musjid, engage in the recitation of the Qur'ān, remain engrossed in salāh, etc. But

they do not fulfil the rights of their family. They will not give a single penny to their wives so that she could purchase whatever lawful thing she may have the desire to purchase. Give her fifty pounds to spend as she likes, give to whomever she wants, or give it in charity without your taking her to account for it. We do not do this. Even if we give her twenty five pounds, we will ask her after a few days what she did with it. Whereas it was her right to spend it as she likes. Since we do not give her money as we ought to, she makes objections against Islam, she says there are many restrictions in Islam, women's rights are trampled, etc.

On the other hand, Rasūlullāh ﷺ said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ

"The best of you is the one who is best to his wife."

When a person is out of the home, he is okay. He is timid before his friends, he is calm and collected in society, he is sociable when he is in the business place, he considers himself intelligent, he considers himself to be liberal. But no sooner he goes home, he places restrictions on his wife and is miserly towards her. This is against *taqwā*.

At times a person will have the radio, etc. on very loud in his house and it disturbs his neighbours. This is against *taqwā*. You may be pouring water

out of your house and causing inconvenience to passers-by, and causing someone to slip and fall. This is against *taqwā*. There are numerous branches of *taqwā*. We would do well to remember this short statement: *Taqwā* entails applying all the orders of Allāh ﷻ and Rasūlullāh ﷺ on our personal selves. Such a person is termed a *muttaqī*, and this is what the Qur'ān wants from us.

Taqwā on a journey

يَا أَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوْتُنَّ إِلاَّ وَأَنْتُمْ مُّسْلِمُوْنَ.

"O believers! Fear Allāh as He ought to be feared. And do not die except as Muslims."

But we have to know what Rasūlullāh ﷺ ordered us to do, and what did he dislike and prohibit. Imagine this scenario: I am travelling from here [by plane]. The ticket clearly states I am allowed to carry thirty kilograms of luggage. Or, a person is coming from America or any other country, and he is permitted to carry thirty kilograms or any other legal weight. We will carry thirty two kilos and claim we have only twenty five kilos. This is what Muslims are doing. And they will not even pay for the excess luggage.

I went to Bombay. I do not know about the situation here [in England], but in Bombay, the traveller will go to the check-in counter, give the clerk [bribe him with] 500 rupees, and have ten extra kilos checked-in. This is against *taqwā*.

This is impermissible according to the Sharīʿah. It is against the orders of Allāh ﷻ and against the Sharīʿah.

The Sharīʿah is unique. Allāh ﷻ has laid down limits. Anyone who goes beyond the limits or resorts to deception is abhorred by Allāh ﷻ. A true Muslim's mind is pure, his gaze is pure, his hearing is pure, his speech is pure, and he is an embodiment of purity. A true Muslim can never utter anything wrong about anyone, he can never backbite anyone, he can never slander. These are all qualities of *taqwā*.

The life of *taqwā* is dependent on knowledge. This is why I quoted Rasūlullāh's ﷺ statement [at the beginning] from *Mishkāt Sharīf*:

ألا كلكم راع وكلكم مسئول عن رعيته

"Listen! Every one of you is a shepherd, and every one of you is responsible for his flock."

A shepherd is a person who tends to sheep. Rasūlullāh ﷺ is saying that each one of us has certain responsibilities, and each one of us will be questioned on the day of Resurrection about those who were under our care. The husband will be questioned about his wife. The father will be questioned about his children. A community leader will be questioned about his community. He will be asked: "The community looked up to you, and it was going astray. Yet you did not do anything to guide those poor souls!?"

A youngster's immodesty

My friends! The Muslim youth are slipping away from our hands. I was speaking to a person a few days ago, and he was relating to me the story of a youngster who was about 16-17 years old. He came here [to England] from India; he was not born here. He joined bad company and adopted evil ways. The person who related the story to me said: "The boy's parents came to me and asked me to speak to their son in privacy because he has become involved in very evil ways. I took him aside, spoke to him, and explained to him his evil ways. I said to him: 'We are Muslims who are living in the land of the enemy. We cannot live like this. Would you like others to do the same with your sisters?' What reply did he give? He said: 'What is wrong with that? My sister is the master of her own body, and she can do as she pleases with it.'"

This happened just a few days ago. I became terrified at the pitiable condition in which Muslims have fallen. After living in this country, this youngster lost all his shame and makes such statements about his own sister!? What a shameful thing to say! When immodesty and shamelessness enter a nation, it loses its position and respect in the world.

Modesty and immodesty

Rasūlullāh ﷺ said:

اَلْحَيَاءُ شُعْبَةٌ مِّنَ الإِيْمَانِ

“Modesty is part of *īmān.*”

Rasūlullāh ﷺ said:

إِذَا فَاتَكَ الْحَيَاءُ فَافْعَلْ مَا شِئْتَ

“When modesty leaves you, you may do as you please.”

Rasūlullāh ﷺ said that modesty is part of *īmān*. It is unthinkable for a Muslim not to have modesty. Rasūlullāh ﷺ used to be extremely considerate in this regard. When Hadrat ʿUthmān ibn ʿAffān ؓ used to enter and Rasūlullāh’s ﷺ legs were slightly exposed, he would cover them up immediately. This, notwithstanding the fact the Hadrat ʿUthmān ؓ was his son-in-law while he was the leader of all the Prophets عليهم السلام. Rasūlullāh ﷺ used to do this because Hadrat ʿUthmān’s ؓ modesty and shame was proverbial. He was extremely bashful by nature. The mere possibility of his seeing Rasūlullāh’s ﷺ shins would cause Rasūlullāh ﷺ to cover them. Now look at how considerate Rasūlullāh ﷺ was in this regard. Compare it to a person of his *ummah* who says that his sister is master of her own body and she may do as she pleases with it!? We can gauge the extent of our retrogression from this.

We will be questioned on the day of Resurrection

ألا كلكم راع وكلكم مسئول عن رعيته

"Listen! Every one of you is a shepherd, and every one of you is responsible for his flock."

Those who are in positions of responsibility must ponder over the present state of our mothers and sisters. What is the condition of our youngsters? This is our responsibility. It is our responsibility to teach our children from a tender age that we are from the *ummah* of Rasūlullāh ﷺ. Our culture, our ways of eating, our ways of sitting, our manner of walking, and our way of life have all been explained by Rasūlullāh ﷺ. It is not for us to emulate other nations. ʿAllāmah Iqbāl said:

> "We look like Christians in appearance and we adopt the culture of the Hindus. Such are the Muslims. Even the Jews are ashamed of them."

This *ummah* of Rasūlullāh ﷺ holds a special position in its structure and civilization. We did not come into this world to be slaves of any other nation.

My brothers! We were not sent into this world to be slaves of the West and its decadence. We have just one Prophet who has been sent to us as an example.

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ أُسْوَةٌ حَسَنَةٌ

"You certainly have an excellent example for you in the Messenger of Allāh."

How did Rasūlullāh ﷺ live his life? What was Hadrat Fātimah's *radiyallāhu 'anhā* life like? These examples are before us. Rasūlullāh ﷺ said:

أَصْحَابِيْ كَالنُّجُوْمِ، بِأَيِّهِمْ اقْتَدَيْتُمْ اهْتَدَيْتُمْ

"My Companions are like stars. Whoever of them you follow, you will find guidance."

My friends! Come towards *Dīn*. Make an endeavour to open the Qur'ān which Allāh ﷻ gave us, and which is presently wrapped in cloths and covers, and placed on our shelves. Try to understand the Qur'ān, and see what it says. Study the life of Rasūlullāh ﷺ. You must commence moulding the thinking of your children from a tender age. If a person thinks he will be able to train his son when he turns fourteen, he will be trying to do the impossible. When a tree grows large and well established, it is difficult to straighten it.

You cannot tutor children with *ta'wīdh*

I was sitting somewhere when a lady came to me and began crying. I did not even know who she was. I watched her crying for some time and then asked her the reason for coming here, and the reason for her crying. The poor woman replied: "I

learnt that you are from India. My son leaves home after *ʿishā* and returns in the morning. I am very worried about where he spends his nights. He is the only son I have. If I were to be strict on him, he will run away. Give me a *taʿwīdh* (amulet) for him."

I replied: "I have no *taʿwīdh* for him. You watched your son growing up for the past sixteen years, saw how he was living his life, and you did nothing to tutor and train him. Now no *maulwī s̲āh̲ib's taʿwīdh* can help him. There is no *taʿwīdh* for him."

My friends! It is a principle of tutoring and training to commence tutoring from childhood. H̲ad̲rat Sayyidunā H̲usayn ﵁ was a small child. He was still crawling on the ground. There was a heap of dates of *s̲adaqah* (compulsory charity). He crawled towards it and placed one date in his mouth. Rasūlullāh ﷺ saw it in his mouth. He inserted his finger in his mouth and removed it. Rasūlullāh ﷺ then informed him saying: "We are *sayyids*, we cannot eat the dates of charity."

If it was any of us, we would have thought to ourselves that this is still a child, he is still small, what is there if he eats a date of charity? On the other hand, Rasūlullāh ﷺ wanted to teach us to tutor and train our children from a tender age. We must sit daily with our children and teach them about our *Dīn*. We must teach them that we are Muslims, this is how we are supposed to live, and this is what Rasūlullāh ﷺ taught us.

At present our situation is such that our children are asleep when we depart for work in the morning, and they are asleep when we return at night, or they are watching television. Neither do we tutor our children, nor do the mothers. The mothers are now in the businesses and factories; when will they tutor their children? The consequences of all this are before us.

My friends and brothers! Muslim culture and Muslim traditions are being cast aside in these trying times. This is my sixth visit to England. I travelled to thirty towns between London and Glasgow. I inquire about the conditions of my Muslim brethren and friends, and I read the newspapers which are published here so that I can gauge the direction in which my people are heading.

The conditions are very grieving and sorrowful. We are living in these western countries, we may have good food, good clothes, a good house, and a nice car; but if *īmān* leaves the hearts of our children, we must understand that all these possessions are possessions of destruction. If *īmān* departs from us, these things have no value at all.

My friends! What is the value of this world? It is an issue which concerns the unbelievers. Allāh ﷻ says in the Qur'ān:

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الآخِرَةِ غَافِلُوْنَ

"They know about the superficial aspect of this worldly life, while they are heedless of the Hereafter."

This cannot be about us. This verse is about the unbelievers. My brothers! If Allāh ﷻ bestowed us with genuine *īmān*, our hearts will tremble if our children do not perform salāh. How can our daughters walk around without *purdah/hijāb* and yet our hearts do not feel any pain!?

The reasons behind mutual disputes

My friends! Come towards the *Dīn* of Allāh ﷻ. Hold on firmly to *Dīn* and adopt the ways of Rasūlullāh ﷺ. Acquire knowledge. When knowledge of the Qur'ān and Hadīth comes into us, humility and submission will come into us. When the true quality of knowledge enters the heart, when knowledge of the Qur'ān and Hadīth enters the heart, it creates humility in the heart. At present we see every society and organization disputing. There are disputes with arbitration councils, there are disputes within societies, and so on. A single organization may have several disputes. The reason being each person wants to be the leader, each one wants to hold positions of seniority.

On the other hand, the Sahābah's ﷺ mindset was to remain obscure, and allow others to be in the limelight.

من تواضع لله رفعه الله

"Allāh ﷻ elevates the person who lowers himself for the sake of Allāh ﷻ."

Shaykh Saʿdī *ra<u>h</u>imahullāh* explained this excellently: The branch which is fully laden with mangoes or any other fruit inevitably inclines towards the ground. Such a branch cannot remain standing. It will definitely bend down.

When there is *Dīn* in a person, when there is good character in him, and when the teachings of Rasūlullāh ﷺ are in him, there can never be pride in him. He cannot consider himself great. He considers everyone else to be better than him, and considers himself to be insignificant. May Allāh ﷻ enable us to consider ourselves insignificant. Āmīn.

The *mu'adhdhin* is taught to first say *Allāhu akbar* four times, and to end the *adhān* by saying *Allāhu akbar* another two times. The greatness of Allāh ﷻ is expressed six times, and this is multiplied by five in twenty four hours. This is to show that greatness is solely for Allāh ﷻ, while we are all insignificant. This call is made five times a day from elevated places and over public address systems so that the entire humanity may realize that Allāh ﷻ alone is worthy of greatness.

Despite this, we do our utmost to become great. No sooner we do this, disputes and arguments commence. I have not come across any town wherein the Muslims of any organization do not have disputes.

My brothers! The *ummah* is experiencing very troubled times. Try to initiate unity in the *ummah*. Unity can only be realized if we endeavour to make ourselves insignificant. When every person considers himself to be insignificant and accords greatness to others, we will experience unity. The other thing we will have to do is get in the habit of conveying the teachings of Allāh ﷻ and Rasūlullāh ﷺ in our homes.

An astonishing fact

The Hindus of India remained vanquished for one thousand years. The Muslim rule in India lasted in Delhi for about 800 years. The British came thereafter and ruled for about 175 years. Hadrat Maulānā ʿAlī Miyā Sāhib [Abul Hasan ʿAlī Nadwī] *rahimahullāh* used to say: A nation remained subjugated for such a lengthy period of time, yet their women were able to safeguard their religion. Their women continued frequenting the temples, and they continued applying the red dot on their foreheads. When India gained independence, Hindu women began reviving their religion openly. We thus see their women safeguarding their religion for about 800-900 years.

Now look at how our Muslim women are moving away from Islam. It is extremely dangerous to see our women abandoning their religion and becoming so open. Our progenies are being destroyed and this will not help them in the least on the day of Resurrection. It is only *īmān* which

will avail us on that day. Wealth and riches will be of no significance.

An example of this world

Rasūlullāh ﷺ was walking with the S̲ah̲ābah ﷺ when he passed by a dead kid goat with one of its ears cut off. Rasūlullāh ﷺ stopped and asked the S̲ah̲ābah ﷺ:

من يشتري منكم

"Who from among you will buy this?"

The S̲ah̲ābah ﷺ expressed surprise and said:

يا رسول الله، من يشتري منا

"O Rasūlullāh! Who will buy this from us!?"

It is dead, it is rotting. Even if it was alive, it has a defect – its ear is cut off. None of us will buy it. Rasūlullāh ﷺ said: "The value of the world is even less than this in the sight of Allāh ﷻ." Such is the world behind which we are hankering. Man's origin is a drop of sperm and his end is decomposing bones. He was born from a drop of sperm, and if his grave is excavated after he was buried in it, a stink emanates from it. When he happen to go to a hospital and there is a corpse lying around, we cannot tolerate the smell which emanates from it.

The item of honour

My friends! There is a need to return to the Book of Allāh ﷻ. We make a humble submission to our Muslims: Allāh's Book, which is known as the Qur'ān is in our homes. Rasūlullāh's ﷺ biography is before us. The *'ulamā'* of *Dīn* come to us regularly. Establish contacts with them, study *Dīn*, and endeavour to understand it. If we come onto *Dīn*, Allāh ﷻ will honour us in this world and in the Hereafter. Our honour lies in our affiliation with our *Dīn*.

Sayyidunā 'Umar Fārūq ﷺ used to make this statement quite often:

نحن قوم أعزنا الله بالإسلام

"We are a nation whom Allāh ﷻ honoured with Islam."

If we abandon Islam, there will be no one to honour us. If we abandon Islam, we will be subjugated by other nations. At present we are running behind others and we are doing as they instruct us. When they say our *madāris* are bad, we say the same thing. When they say: "Do not listen to these *mullās* [Maulānās]", we begin speaking ill of them. We do as the President of America instructs us.

We read the *kalimah*, and we all read the same *kalimah*:

لاَ إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

"There is none worthy of worship except Allāh. Mu<u>h</u>ammad is the Messenger of Allāh."

We believe in Rasūlullāh ﷺ as the Messenger of Allāh ﷻ. A Messenger is one who is obeyed acting under the instruction of Allāh ﷻ. If we have to spend our monies to protect our children's *Dīn*, we must consider it [money] to be insignificant. It is worth spending.

May Allāh ﷻ inspire us to fulfil our responsibilities.

وآخر دعوانا أن الحمد لله رب العالمين

A COMPREHENSIVE ADVICE

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلوة والسلام على محمد وعلى آله وأصحابه وأتباعه وعلماء أمته أجمعين. أما بعد!

Rasūlullāh's ﷺ comprehensiveness in speech

Sayyidunā Abū Ayyūb Anṣārī ؓ narrates: A Ṣaḥābī ؓ came to Rasūlullāh ﷺ and said: "O Rasūlullāh! Advise me, but give me a comprehensive advice." Rasūlullāh ﷺ advised him, and how many minutes was this advice? Just nine seconds. But in reality, this nine-second advice encompasses our entire life. This is because Rasūlullāh ﷺ was blessed with *jawāmiʿ al-kalim* (comprehensiveness in speech). One can continue explaining his statements without end. His advice to this person includes all our acts of worship, dealings and morals. This was the nature of his nine-second advice.

A prescription to get rid off heedlessness

Rasūlullāh ﷺ said:

إِذَا قُمْتَ إِلَى الصَّلاَةِ فَصَلِّ صَلاَةَ مُوَدِّعٍ

"When you stand up to perform salāh, let it be a salāh of a person who is performing the last salāh of his life."

Let it be the salāh of a person who is bidding farewell to this world. The *'ulamā'* state that this statement of Rasūlullāh ﷺ encompasses all acts of worship. When a person fulfils any act of worship or is busy in any type of worship, he must make this intention: "This is my last act of worship [in this world]." When a person stands up for salāh, he must make this intention: "This is my last salāh in this world. My death is going to come soon after this."

If a person imagines this and thinks that the angel of death is going to come and take his life away, imagine with what concentration he will perform this salāh! If we are keeping the fasts of Ramadān and listening to the recitation of the Qur'ān in the *tarāwīh salāh* and we think to ourselves that we are not going to be alive the next Ramadān, this is our last Ramadān, [imagine with what feeling we will fulfil this worship]. If a person comes to us and says: "Brother, this is your last Ramadān, you are going to die after this", imagine how occupied we will become with *dhikr*, what different types of worship we will engage in, and we will not even have the nerve to speak to anyone. Because this is our last Ramadān, and we do not want to waste time.

In the same way, if a person goes for hajj and thinks to himself that this is his last hajj, he will not be able to come again. Imagine the concentration with which he will perform it.

From this we can gauge the comprehensiveness of Rasūlullāh's ﷺ advice:

إِذَا قُمْتَ إِلَى الصَّلَاةِ فَصَلِّ صَلَاةَ مُوَدِّعٍ

"When you stand up to perform salāh, let it be a salāh of a person who is performing the last salāh of his life."

If Allāh ﷻ bestows us with the ability to do this, our acts of worship will be filled with life and vigour.

A treatment for our dealings

The second piece of advice which Rasūlullāh ﷺ gave him was this:

وَلَا تَكَلَّمْ بِكَلَامٍ تَعْذِرُ مِنْهُ غَدًا

"Do not say something which you will regret tomorrow."

Do not say something for which you will be sorry or will have to apologize for tomorrow. A person should not utter anything which would cause him regret tomorrow on the day of Resurrection, or cause him shame in this world. For example, you engage in an incorrect dealing with someone, you

speak a lie to him, you were engaging in business with him and you say to him: "Brother, this item cost me fifteen rupees, how can I sell it to you for ten rupees?" In the meantime, it cost you eight rupees. A time will come when you will regret this lie.

The *'ulamā'* say that this statement of Rasūlullāh ﷺ encompasses setting right all our dealings. That is, a person must not utter anything for which he will have to regret tomorrow.

وَلاَ تَكَلَّمْ بِكَلاَمٍ تَعْذِرُ مِنْهُ غَدًا

"Do not say something for which you will have to regret tomorrow."

A treatment for greed

The third piece of advice which Rasūlullāh ﷺ gave was this:

وَأَجْمِعِ الْيَأْسَ مِمَّا فِيْ أَيْدِ النَّاسِ

"Give up all hope of obtaining what people possess."

Sever all your desires from things which people possess. In other words, give up greed. If greed departs from a person's nature, and he is convinced he has nothing to obtain from people, he would have acquired everything.

Look at all the problems which are occurring in the world today. We all read the newspapers – *mā shā Allāh* – we all are in the habit of reading the newspapers. When we receive the morning newspaper, it is written in bold print that there was a certain scandal and a certain minister usurped so many million in funds. Such and such person cheated for so much. Such and such doctor devoured so much.

A very reliable person related to me the story of a doctor in Bombay. A poor person went to J.J. Hospital with an ordinary stomach ailment. The doctor informed him that one of his kidneys was damaged, and he will have to operate on him immediately. He said this because an Arab had come to the hospital recently and he needed a kidney. The doctor took this poor person into the theatre, operated on him, removed his kidney, transplanted it into the Arab's body, and charged him 75,000 rupees. This is the type of activities in which so-called educated people are involved in.

People who qualified from universities, who have huge degrees, who studied in renown universities are playing around with the lives of the masses in this way. *Allāhu akbar* – Allāh is the greatest.

So Rasūlullāh ﷺ asked us to sever all hopes from whatever people possess. If you have this quality, you will experience peace and tranquillity. Each of us must make a firm resolution: "I do not want anything from anyone, I am not hankering after any position, and I do not want any money from

anyone." If we all adopt this attitude, can there be any disputes and arguments?

There are numerous disputes in all our villages. There are disputes in our arbitration councils, in our *musjid* committees, in our *maktab* committees, etc. etc. A person was talking to me and saying: "This is our secretary for the past two years, and these are the things which he is doing…" Another person who was at a distance was watching him talking to me. When the person who was talking to me departed, the other person came to me and said: "The one who was talking to you was the previous secretary. We had elections and voted the new person in. The old secretary has made it his occupation to speak ill of the new secretary."

What is this? It is greed for position and authority. Just recently a person spent 57,000 rupees on a small village. When he was asked the reason for spending so much on such a small village, he replied: "I have hopes of becoming the chairman." This is greed which Rasūlullāh ﷺ treated with a short and comprehensive piece of advice.

The purpose behind commissioning Rasūlullāh ﷺ

Allāhu akbar! The people are not imbibing Rasūlullāh's ﷺ teachings in their lives. We are satisfied with hearing the many teachings of Rasūlullāh ﷺ but we are not giving any place to

them in our hearts. We uttered the *kalimah* verbally and we accept Rasūlullāh ﷺ as Allāh's Messenger. But why does a Messenger come into this world?

He comes so that:

إِلاَّ لِيُطَاعَ بِإِذْنِ اللهِ

"He may be obeyed by Allāh's order."

وَمَا أَرْسَلْنَا مِنْ رَّسُوْلٍ إِلاَّ لِيُطَاعَ بِإِذْنِ اللهِ

"We did not send any Messenger except so that he may be obeyed by Allāh's order."

We make a verbal utterance of "*Muhammad Rasūlullāh"* (Muhammad is Allāh's Messenger), but we pay no heed to his teachings. We do not pay any attention to the valuable pieces of advice which he gave to us. The greatest philosopher in the world, the greatest educationist and the greatest thinker cannot produce the like of what Rasūlullāh ﷺ taught us. We can say this with absolute conviction. We are not saying it because we were born in Muslim homes and because it is part of our creed. We are saying if after making a comparative study. We read the lengthy treatises of the erudite philosophers, and their voluminous books. All what they said does not even compare with a short statement of Rasūlullāh ﷺ in one small Hadīth.

My friends! There are unique and matchless Ahādīth, but the *ummah* is unaware of them. There are renown *madāris* in which Ahādīth are taught by day and night, but there are countless people who are walking about aimlessly, who are sitting in the street corners engaged in futile discussions. It does not cross the mind of any of them to go to the places where Rasūlullāh's ﷺ inheritance is being distributed, and to receive some of his inheritance.

Hadrat Abū Hurayrah ؓ went to the market of Madīnah and said: "O people! You are wandering about here while Rasūlullāh's ﷺ inheritance is being distributed!?" The people assumed some money and wealth was being distributed, and so, they hastened. When money is mentioned, people cast aside all their occupations and run. They hastened to the musjid and saw Hadīth lessons were being conducted. The Prophets ؑ do not leave behind dīnārs and dirhams; they leave behind knowledge. These rivers of knowledge flow continuously. We will pass by these rivers of knowledge but we will never think of attending any of the *tafsīr* lessons. We will never think of listening to what they are teaching in *Jalālayn Sharīf* (name of a *tafsīr* of the Qur'ān).

We should at least try to understand something. We should make an effort to listen to a Hadīth and see what Rasūlullāh ﷺ is saying. There are so many villages around this *madrasah*, and they are all inhabited by Muslims. Go to any of them and see the large number of Muslims living there.

I have lived here for many years and I know how many there are. But I never saw any person coming here with the purpose of sitting in a Hadīth class. This is the level of our love!

These are the valuable lessons in Rasūlullāh's ﷺ blessed advice. Rasūlullāh ﷺ gave three pieces of advice. I am repeating them:

(1) When you perform salāh, perform it as though it is the last salāh of your life.

(2) Do not utter anything for which you will have to regret tomorrow, for which you will have to give an account on the day of Resurrection.

(3) Sever yourself totally from whatever people possess. Do not hanker after any position nor after any money.

The peace and tranquillity a person will experience at practising on these words of advice is unimaginable. These Sufis are experiencing such peaceful and tranquil lives because they have no greed whatsoever. They are totally independent of the creation.

There was a Sufi who was sitting with his legs stretched out in front of him. A king passed by but the Sufi left his legs outstretched as they were. The king sent a gift to him for his piety. The Sufi sent the gift back with this message: "The person who leaves his legs outstretched does not

stretch out his hands to people." May Allāh ﷾ inspire us to tread the path of piety.

My brothers! May Allāh ﷾ enable us to understand and practise on Rasūlullāh's ﷺ teachings. May Allāh ﷾ inspire this *ummah* to drink from these rivers of knowledge which are flowing continuously. We are depriving ourselves. Our lives are passing by but we are not prepared to listen to the Ahādīth of Rasūlullāh ﷺ. May Allāh ﷾ inspire us. May He instil our salāhs with life, may He instil all our acts of worship with life. May Allāh ﷾ forgive the entire *ummah* in this month of Ramadān. Āmīn.

وآخر دعوانا أن الحمد لله رب العالمين

DU'Ā'

O Allāh! Forgive all our sins. O Allāh! Hadratjī *rahimahullāh* has passed on to Your court. O Allāh! Elevate his ranks. O Allāh! Accept his services. O Allāh! Enable all the services which he initiated to continue and spread far and wide. O Allāh! Accept us as the means for his services. O Allāh! Enable all the members of this *ummah* to understand the work which was done by Hadratjī. O Allāh! We are displaying many shortcomings in propagating Your *Dīn*. O Allāh! Forgive us for this. O Allāh! Fill Hadratjī's grave with light.

O Allāh! Bestow blessings in the life of all our elders who are still alive. O Allāh! The *ummah* really needs people like them. O Allāh! Your pious servants are departing from this world one after the other. O Allāh! Do not leave this *ummah* without any refuge. O Allāh! You are all powerful; You do as You will. O our Master! Bring into existence such individuals who will take up the task of propagating the *Dīn* and guiding the *ummah*.

O Allāh! The *ummah* is wandering on deviated paths. O Allāh! These pillars of lights are being extinguished during such trying times. O my Master! Treat us with kindness and affection. O my Master! Shower us with Your grace. O our Master! Accept the services of these elders. O our Master! Join them with the *siddīqīn* and righteous people. O Allāh! Enable us all to tread the same path. O Allāh! We are really in need. O Allāh! This

ummah has become like an orphan. O Allāh! Shower us with Your grace. Do not test us. O our Lord! We are not capable of bearing tests. O Allāh! This *ummah* has borne many calamities. O Allāh! We can never know what You have in the unseen. However, we are really in need. O Allāh! We are absolutely without refuge. O Allāh! We are hopeful of Your mercy and affection. O Allāh! Shower Your mercy and affection on us by maintaining these elders among us. O Allāh! Perpetuate their blessings. O Allāh! Accept their services.

O Allāh! Wherever people may be engaged in serving Your *Dīn* – O Allāh! Give them progress in their services, and accept their services. O Allāh! Protect our *madāris*, protect our *khānqāhs*, protect our people who are going out for *daʿwah*. O Allāh! Protect the families of those who are gone out in Your path.

O Allāh! Enable us to revive all the responsibilities which are being destroyed and wasted. O Allāh! Enable us to revive this *Dīn*. O our Master! Treat us with mercy and affection. O Allāh! Many clouds of calamities are hovering above this *ummah*. O Allāh! Drive these clouds away by virtue of Your mercy and grace, and engulf this *ummah* in the shade of mercy and affection. O Allāh! Enable all of us to depart with *īmān* at the time of our departure. O Allāh! All those who come into this world have an appointed time of death. O Allāh! You have decided that every person who comes into this

world is bound to depart. But, O Allāh, let our departure be with *īmān*. O Allāh! All the *auliyā'* had the worry of departing with *īmān*.

O Allāh! Create the correct concern in our hearts. O Allāh! Let us die while we are engaged in deeds which earn Your pleasure. O Allāh! Inspire our women as well. O Allāh! Inspire our youth as well. O Allāh! Direct the youth of the *ummah* towards *Dīn*. O Allāh! Direct this *ummah* towards *Dīn*. O Allāh! Embellish us with such good character which would cause other nations to be attracted towards our *Dīn*. At present we have such evils in our lives which are destroying all the efforts of Rasūlullāh ﷺ. O Allāh! Pardon us for this serious crime. O Allāh! Instil in this *ummah* the focus to present a practical example of Rasūlullāh's ﷺ life. O Allāh! Inspire us with this quality.

O Allāh! Keep our *masājid* inhabited. O Allāh! Keep our *khānqāhs* inhabited. O Allāh! Revive the circles of *dhikr*. O my Allāh! Treat us with kindness and affection. O Allāh! Spread guidance far and wide. O Allāh! Guidance is solely in Your control. O Allāh! We are begging You for guidance. O Allāh! Spread guidance far and wide for this *ummah*. O Allāh! This *ummah* has become attracted to the chattels of this world and wandered away from the path of guidance. O Allāh! We are begging You. O Allāh! Spread guidance far and wide. O Allāh! Do not allow hearts to go astray. O Allāh! Purify our minds.

وصلى الله تعالى على خير خلقه محمد وعلى آله وأصحابه أجمعين

Salutations of Allāh to the best of His creation, Muhammad ﷺ, and to his family and Companions.

❁❁❁

Translation completed on 14 Ramadān 1431 A.H./25 August 2010. May Allāh ﷻ accept this humble effort and make it a means for our salvation in this world and in the Hereafter.

I humbly request the reader to inform me of any errors, mistakes, constructive criticism and suggestions. I can be contacted via e-mail: maulanamahomedy@gmail.com.

Mahomed Mahomedy
Durban, South Africa.